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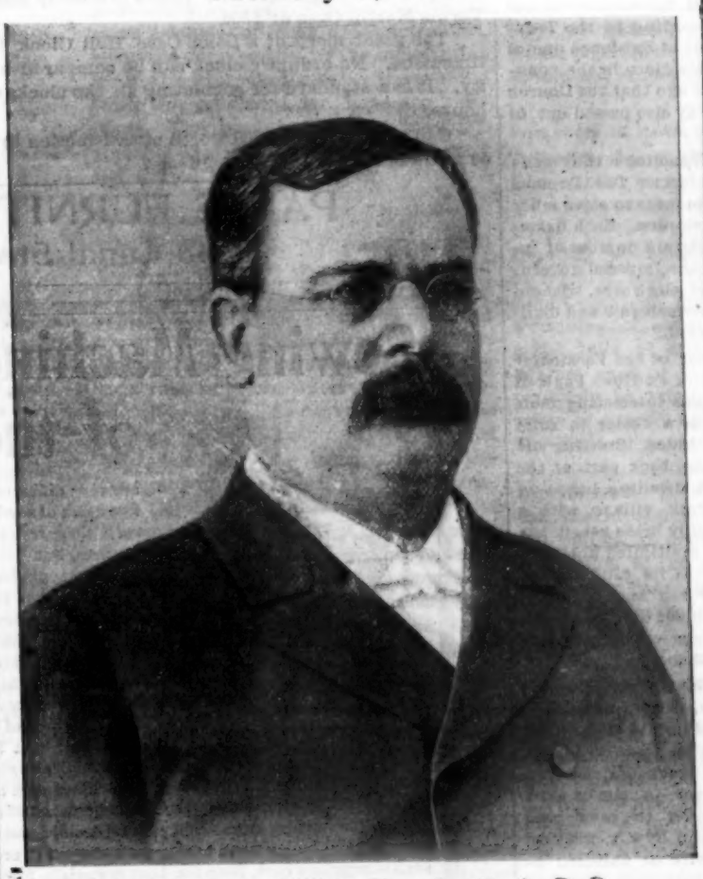
Zion's Herald

February 9, 1898



The Late Rev. William Nast Brodbeck, D. D.

CURRENT MENTION

— Rev. Elihu Snow, of the First Church, Concord, N. H., is unanimously invited to return for another year. During his pastorate the interior of the church has been remodeled and beautified, and a parsonage has been erected. The year closes with current expenses all paid and the church and congregation in good working condition.

— Rev. E. L. Thorpe, D. D., of the First Church, Hartford, Conn., accepts an invitation to the First Church, Topeka, Kan., having a membership of 1,100 and a Sunday-school of 1,000.

— Rev. George H. Flinn, a graduate of the School of Theology, Boston University, class of '90, now stationed at Star Junction, Pa., has succeeded in erecting two new churches since he left New England, both of which were fully paid for when dedicated. He is now in the midst of a gracious and quite remarkable revival, in which seventy-five have already united with the church.

— A gracious revival is in progress at Franklin Church, Brockton, Rev. J. W. Morris, pastor. On Sunday, Jan 30, seven penitents were at the altar, and upwards of twenty-five have been forward for prayers.

— On Sunday the New South Church (Unitarian) of this city held its last service, and with that meeting, according to the *Transcript*, there passed out of existence one of the oldest church organizations in the country. It was about a year ago that the Church of the Unity in this city also passed out of definite existence.

— The *Springfield Republican* thus calls attention to a painful fact: "The Germans have introduced what amounts to slave labor in their East African colonies. Each native village must furnish a certain number of inhabitants to labor for the imperial government, on plantations or elsewhere, without pay. The blessings of German rule and civilization will be their reward."

— The January number of the *Vermonter* presents a fine portrait of ex-Gov. Page, of Hyde Park, Vt., and some interesting facts relative to his business as a dealer in calf-skins and other green hides. Starting his trade in calf-skins in the back part of the cellar of what is now a dwelling house on Main Street in Hyde Park village, with a caldron kettle for his only brine vat, it has gradually increased and multiplied until the business is the largest of its kind on the face of the globe. When the editor of ZION'S HERALD was stationed at Hyde Park, his first pastorate, Mr. Page was the superintendent of the Sunday-school.

— Boston, always famous for religious inventions and fads, has, according to the Boston *Herald*, launched as its latest a religion of machinery. In its issue of Jan. 31 the *Herald* says: "A crack-brained old bachelor on Beacon Street — a man of such inherited wealth as never to have been brought down to hard pan by any practical business, and without wife or children to steady his head — has of late been alarming his friends dreadfully. For some time past he has insisted on filling his house chock full of old thermometers, chronometers, barometers, lactometers, steam gauges, apothecaries' balances and such riff raff, till at last the strange craze has culminated in the fixed delusion that he has invented a new religion, a religion which he believes is going to sweep the world by storm and usher in the millennium. . . . The prime tenet of his new religion is that the world must throw away the Bible outright and turn to the devout worship of machinery." It will be interesting to note what effect this religion of mechanics is to have upon the very large brood of isms which make their home in this city."

Subjected to Severe Competition

THE religious paper in these days is subjected to severe competition, and withal has to be published at a cost double, and in some respects even treble, that of a generation ago. The effect is a struggle for existence on the part of many of our contemporaries, and has resulted in a number of consolidations. Some time since the *Examiner*, of the Baptist Church, absorbed the *Christian Inquirer;* and lately the able *Christian Leader* united with the *Universalist* and *Gospel Banner*, and took a new title and dress as the *Universalist Leader*. The always scholarly exponent of Unitarianism, the *Christian Register*, with the new year, has consolidated with the *Unitarian* and the *Old and New*, taken a new and attractive form and dress, and a new editor. In the smaller denominations only concentration and a loyal support by the church people can overcome the competition with the secular Sunday papers, the magazines, and the undenominational weeklies. — *Christian Intelligencer.*

$90.00

Probably not one person in fifty realizes how low we have hammered the price of Long Case Hall Clocks.

The last time we discussed the actual figure it was down to $125. Then we reduced it to $120, and since that time, by successive steps, we have at last brought it down to $90.00.

Just see what this gives you! An Old English Hall Clock in massive casing of quartered white oak, standing nearly eight feet from the floor. It has a very picturesque dial, with moon face. The case is heavily panelled, and the clock is good for a half century of service. Starting at $90 the prices gradually ascend to the elegant Vernis Martin Case of $800.

The great merit of a Long Case Hall Clock is its accuracy as a timepiece. No ordinary clock can be compared with it for reliability. It is a standard for regulating all the clocks and watches in the house.

Can you not see $90.00 worth of satisfaction in the ownership for 50 years of such a great timepiece ?

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48 Canal Street

Sewing Machines of the Present

are very different from those of the past. Very few users of sewing machines know the *technical differences;* patents *have* expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. *Buy a sewing machine of the Present, and not one of the Past.*

Get a Singer. You can try one free. Old machines taken in exchange.

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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

GODSPEED!

To William Nast Brodbeck

MINNIE LEONA UPTON.

Godspeed, thou great of heart and clear of mind,
Thou swift of service, white of life — Godspeed!
From clinging arms and hearts that ache and bleed
He took thee — aye, but raised thee from the grind
Of toil immeasurable for thy kind,
(Albeit either "toil" or "grind" was deed
Of love to thee, however hard) to meed
Of life unhindered. Thou hast left behind
Earth's clogs and bars, but not thine eager soul
That, radiant with love to God and man,
Looked ever forth from out thine earnest eyes;
Uncaged from time, eternity doth roll
Before. Here thou wert ever in the van;
God speed thee, hero, in thy new emprise!

Boston, Mass.

The Labor Cost of Shoes Here and in Germany

One of our consuls has been talking with a German expert, who was sent to this country to discover, if possible, the secret of the superior quality and cheapness of American factory-made shoes. This expert told him that he visited a certain factory in Massachusetts where the average wage of the operatives was $15 a week; and yet owing to the perfection and economy of the mechanical devices, the labor cost of a pair of shoes was only 40 cents. In Germany, on the other hand, it cost in labor 58 cents to produce a similar pair of shoes, and the workmen's wages averaged only $3.80 (16 marks) weekly. America ought to be reckoned the workingman's paradise if these and similar contrasts in other lines have any meaning.

Why Corn is Low while Wheat is High

The by-product of the cotton field is the cause, according to a writer in the current number of the *Forum*, who supports his opinion with abundant statistics. In the decade ending with 1887 corn averaged 40 5 per bushel; in the following decade its average value was 33.7. We export more than we used to, but the acreage has not kept up relatively with the increase of population. Evidently, then, the domestic consumption is less. The *Forum* writer accounts for this by showing the decline in the swine herds of one-tenth. Both this decline and the decreased demand for corn are accountable on the ground that we consume 450,000,000 of lard-substitute, made of cotton seed oil and beef stearine. "One pound of genuine lard represents one-fifth of a bushel of maize;" so the demand for 90,000,000 bushels of corn is neutralized annually. Further, 133,000,000 more bushels of corn are neutralized, rendered unnecessary, by the substitution for it of cotton seed meal — the residue from the crusher — for fattening purposes. The product of nearly 10,000,000 acres of maize is thus extinguished by the utilization of cotton seed.

The American Paper Trust

Its legal name is "The International Paper Company." It was incorporated in Albany last week with an authorized capital of $45,000,000. Sixteen pulp and paper-manufacturing concerns, both Eastern and Western, have formed the combination; five other mills are expected to join. The capacity of all these will aggregate an output of 1,543 tons of paper per day. The main office of the Company will be at Palmer Falls, Saratoga County, N. Y. The charter permits the manufacture of other fibres besides paper, also the purchase or lease of woodlands and any mining operations (iron pyrites, clay, sulphur, coal, etc.) incident to the business. The usual promise is given out that "the consolidation will not result in any material change of prices."

The Letter Carrier Suit Decided

Under the act of 1888, which makes eight hours a day's work in the United States service, a letter carrier in Alabama made a test case several years ago. He sued for pay for over time, alleging that he was entitled to it for excess over eight hours while he was compelled to remain in uniform and at the service of the postmaster, whether actually employed or not. The lower court granted the claim, but the Circuit Court of Appeals sitting in New Orleans has reversed the decision, and has interpreted the eight-hour limitation to mean actual work as a carrier.

College Degrees Half-Yearly

In his annual report President Eliot shows his usual untrammeled judgment in recommending the conferring of academic degrees twice a year instead of once as now, thus following the example of the English and German universities, and also that of the University of Chicago. He contends that if a student has taken sixteen courses out of eighteen and is prepared for examination, he ought not to wait till the end of the college year for his degree. Short-residence students who find one year too short and two years too long are incommoded by the present system. Young men going into business might have better chances if graduated in the spring. Courses could be arranged for a mid-winter commencement — about Feb. 10 — which would greatly improve the existing condition. Class Day, of course, and class traditions, would be done away, but sentimentalism should not hinder real progress.

Trial of Sheriff Martin and his Deputies

Sheriff James Martin, of Luzerne County, Pa., and sixty-eight of his deputies were arraigned in the county courthouse on the 1st inst. to answer for shooting the riotous miners at Lattimer on Sept. 10, last. The charge is the murder of eighteen men and the felonious wounding of some forty more. Fifty-eight bills of indictment were drawn against each of the accused. They will probably be tried together. A strong array of counsel appeared on both sides. The Federal government, and also those of Austria, Germany and Italy, will be represented. If the case goes against the sheriff, the latter governments will file claims at once. Incidentally the discretion to be permitted to officials charged with the maintenance of public order will be more or less clearly defined.

The Klondike Rush and Routes

Official reports from Dawson City to the War Department contain the statements that only 7 per cent. of those persons who went to the Klondike region during the past year were able to earn a living; and that for eight months previous to November no new discoveries of placer mines had been made. People already in the region are, and probably will be for a year to come, destitute of proper food and shelter. There is no employment or means of earning a living. The condition of affairs favors lawlessness and robbery. Sober estimates of the minimum cost of getting from the Eastern States, with six months' supplies, to Dawson City, is $800. Despite all this, however, the exodus to the gold fields has already set in. Expeditions are leaving New England almost daily. It is estimated that some 5,000 people, "fired by the luck of the few," will start from this section only, within the next six months. Some of the Western roads announce that all their sleeping-car space has been engaged until the middle

of March. To meet the expected rush, railroads and steam routes are being planned. The Westinghouse Company has shipped machinery for two tramways to be built over the Chilkoot Pass, to carry both baggage and passengers. The aerial railway over the Pass is already in operation. It shortens the time between tidewater and the headwaters of the Yukon River from one month to one day. It consists of a horse tramway for eight miles and two aerial tramways extending eight miles from Dyea Canyon over the summit to Crater Lake. The charge for transporting supplies is 15 cents per pound. A new all-Canadian route, to be fully completed by September next, will convey passengers from Vancouver to Dawson City in seven days. This route will consist of ocean steamers to Fort Wrangell (700 miles); river steamers up the Stickeen to Glenora (125 miles); railroad to Lake Teslin (150 miles); lake and river boats to Fort Selkirk (400 miles); river boats to Dawson City (167 miles) — about 1,550 miles in all. Until the rail part of this route is completed a good trail or sleigh route is to be established. The Dominion Government will undertake this route, which will be thrown open within a few weeks, with the exception of the railroad section.

Objections to the Proposed Postal Savings Banks

The principal one is the difficulty which would confront the Federal government in finding a safe and permanent investment of the funds deposited. Congressmen have declared that they will not vote for the measure unless this question is squarely and satisfactorily met. A second objection would come from the existing savings banks, on the ground that they contribute to the State revenues, and ought not, therefore, to suffer by competition. The savings banks in this State, for example, pay an annual tax to the commonwealth of $1,291,256. There are fifty-one savings banks in Maine; the average yearly contribution to the State treasury during the past twenty-five years has been nearly $275,000. These two objections will be strongly urged when the bill creating postal savings banks comes up for discussion.

The "Liquid Forge"

Where electricity is available, the old-fashioned forge of coal and bellows will ere long be displaced by a metal bath or sink, filled with water. The metal lining is connected with the positive wire. The tongs, provided with insulated handles, are wired from the negative pole. On dipping the spike, bolt, horseshoe, or other articles to be heated into the water, a circuit is formed, the water being separated by the process into its two gases, the oxygen accumulating around the positive pole (the metal lining) and the hydrogen around the negative pole (the object immersed). Now hydrogen, like the carbon filament in our electrical lamps, is a poor conductor. Its resistance to a powerful current causes intense and instant heat. This heat is communicated to the iron. The iron in a few seconds get red, then white, and is ready for the anvil. It has been discovered that only the part immersed is affected, and that uniformly — in this respect differing from the coal forge. Further, there is no scaling (oxidizing) of the heated metal. In recent experiments undertaken in Newark, N. J., the electric liquid forge was pronounced a great success.

Good Roads and Mail Facilities

New Jersey has 238 miles of improved roads, all constructed since 1893. Last year 66½ miles were built, the property holders contributing $200,000 and the State $100,000. New Jersey has, very appropriately, been selected by the Post Office Department as one of the States in which the experiment of the free delivery system in rural districts will be tested.

The Cracker Combine

Chicago is to be its headquarters. It has been incorporated in New Jersey under the name of the National Biscuit Company. It owns 139 plants, for which it paid in stock and cash some $23,000,000. Its capital stock is $55,000,000. It will control about 90 per cent. of the business between the Rocky Mountains and the Atlantic. The American Biscuit and Manufacturing Company, the United States Baking Company, the New York Biscuit Company, with other familiar names, will now disappear. Their business and indebtedness will be assumed by the new corporation.

The Vanderbilt Lines United

The New York Central and the Lake Shore roads were consolidated, last week, making an aggregate mileage of nearly 5,000 miles (1,000 of these controlled), and adding another to the great trunk lines between New York and Chicago. While each road will continue to have its own distinct organization, the union will be in the interest of economy, Mr. W. K. Vanderbilt estimating a possible saving of $2 000,000 a year in operating expenses. It is probable that the deal will ere long include the Michigan Central, the larger part of the securities of which are held by Mr. Cornelius Vanderbilt, as those of the Lake Shore have heretofore been controlled by his brother. This re organization, it is expected, will aid in the maintenance of through rates. The entire funded debt of the system as at present consolidated will amount to $250,000,000.

The German Embargo upon American Products

It is no new thing for Germany to prohibit the importation of our products for some trumped up sanitary reason. Ten years ago our hay was found to be infested with noxious animalculæ and was promptly barred out. Later, our hogs were pronounced unfit for German use because of parasitic disease. Now our apples are discovered to be affected by the San José scale — known in Germany as the *blut laus* — and a decree was issued to exclude them, which, however, has since been modified. Living plants were included in the prohibition. It is now proposed to quarantine, and possibly to stop the importation of, American horses, which were exported to Germany to the value of $822,250 during the first eleven months of last year; sanitary reasons are urged — the development of influenza after transportation. It is known, of course, that the Agrarians are back of all these prohibitions, and that Kaiser William is anxious to conciliate this important party in order to secure their votes for his scheme of naval expansion. Should this be made clear, his policy will provoke prompt retaliation from this side of the water. The President is empowered in such cases to exclude "such products of such foreign States as he may deem proper."

The Situation in the Far East

Nothing definite is known, at this time of writing. Assurances have been given that England has not "backed down," though she has receded from her demand that Talien-wan should be one of the three ports to be thrown open, as one of the conditions of loaning $60,000,000 to China. On the other hand, it is asserted that she yielded on the ground that Port Arthur should be opened instead — should not be an exclusively Russian port. It is not known as yet whether England's terms have been accepted. If they should be, it is probable that there will be an issue of consols at 2½ per cent., which will be quickly taken. As China will pay 4 per cent., guaranteeing the revenues for payment of principal and interest, this will be a brilliant and profitable financial stroke for the British Government. But whether England captures the loan or not, Lord Salisbury will permit no interference with British trade; and although the Queen, and the five Liberal-Unionists in the Cabinet, are opposed to war, the British people are ready to stand by the Premier in his commendable insistence upon equal rights for all in China. Parliament assembles as we go to press. The carefully-guarded diplomatic secret concerning China may be revealed in the Queen's speech.

A Wicked Bill

A West Virginia Congressman has introduced it. It proposes to segregate and throw open for settlement all lands upon Annette Island except those on the Southwestern peninsula. Prospectors, it seems, have secretly invaded this reservation off the Alaskan coast, discovered mineral deposits and staked off preemption claims. Every one knows the story of this New Metlakahtla, of the labors of the heroic William Duncan at Fort Simpson, undertaken forty years ago, of his successful civilizing and Christianizing efforts, of the difficulties which he encountered, and which led him to secure from this Government the cession of Annette Island, to which, a dozen years ago, he transported from the British mainland his little colony of redeemed Indian savages, hoisting the Stars and Stripes over the new possession. There are about 1,000 of these Indians now, and their industrial community is one of the most wonderful illustrations of broad-minded missionary work that the century records. Mr. Duncan is still living among them. But greedy eyes have sought out his vineyard, and unless this bill is killed, not only will the Indians be penned up on a space not sufficient to give them fourteen acres apiece, but all the demoralizing conditions from which they fled will be brought to them by unscrupulous fortune-seekers.

BLINDNESS

THE seeing eye, and the hearing ear! How great these gifts! What multitudes of eyes that do not see, and of ears that do not hear! Few are the ears that hear God, few the eyes that see Jesus. Yet He is everywhere — in our sorrows as in our joys, in the evils of the world as well as in the blessings. Happy are they that behold Him, that perceive the hidings of His hand, the veilings of His face, the mysteries of His method. We need not only to have God disclosed to us, but men. Why are we so superficial in our judgments, and so blind to the excellences even, perhaps, of those nearest to us, needing that some one else should discover the beauty and nobility in our own household, or that death should step in and unseal our vision of our friends? Selfishness explains it. Our blindness and deafness and dullness and callousness and coldness — what are they but so many forms of that repulsive self which is at the bottom of all our troubles? When shall we be clear of it, and emerge into life and liberty?

POSESSSIONS

IN counting up our wealth we leave out the most important items. Bonds and stocks and notes and cash, lands and mines and fleets — these do not constitute riches. Far higher in rank are the riches of thought and feeling and imagination; and higher yet the riches of character, to which all these things may be made tributary, but to which they rarely are. When they are not, how little they really avail! They count for the moment, they sparkle on the surface. But depth and permanency are not with them. There is wealth in love that often makes a millionaire. There is wealth often in sorrow and failure rightly used. They may be forced to yield a revenue such as joy and success are wholly powerless to produce. Earth is crowded with the possessions of the good man, for he draws enjoyment from all the works of God, and heaven itself flings down into this life golden anticipations. There is no need, then, that any one should count himself poor. Every one has an estate the right administration of which will task his powers to the utmost, and only as he gets help Divine can he discharge his heavy responsibility.

Death of Dr. William Nast Brodbeck

ALTHOUGH it was announced in our last issue that Dr. Brodbeck was dangerously sick, yet so strong and vigorous had he always been, that no general alarm was felt concerning the probable result of his illness. Stunning, therefore, was the report, brought to this office by a messenger from his home on Friday noon, that he was dead. His illness, which began with muscular rheumatism, with slight indication of Bright's disease, on the Tuesday before his decease developed into typhoid fever, and his heart proved unequal to the great strain put upon it. Sunday evening, Jan. 31, he became delirious, and with occasionally lucid moments continued in that condition until his death. Mrs. Brodbeck, who has been ill for several weeks, was unable to see him during his sickness. It was feared that when she was informed of his death the result would prove serious, if not fatal, to her; but, supported by divine grace, she has borne the shock and grief with great calmness and fortitude.

Perhaps no death in our ministerial ranks since that of Bishop Gilbert Haven has awakened such general grief and sympathetic response. The daily press has honored him with appreciative tributes. Telegrams and letters of condolence have been received by the family from distinguished representatives of the church, and ministers and Christian people of all denominations in this city have hastened to express their sorrow.

On the 25th day of January he was in the city nearly all day attending the annual meeting of the Methodist Ministers' Relief Association, of which he was a director and vice-president, and later in the day a meeting of the Deaconess Training School and Hospital. He had been in his usual health of late, with the exception of a painful sense of weariness, and it was known that he was very anxious over the serious condition of his wife. Rev. Ralph Gillam, the evangelist, was assisting him in a series of special meetings with his church, and he threw himself into the services with his accustomed earnestness and ardor until he was compelled to take his bed. It is now recalled that from the first he expressed grave doubts concerning his recovery. His faith, as might have been expected, was triumphant; he was greatly comforted in the fact that all his children had become members of the church he so fondly loved. When he became delirious, it is not surprising that he continued to do unconsciously that which had been the one absorbing work of his life — preach the Gospel and "seek to save that which was lost." He preached, sang and prayed until his strength was exhausted, only to begin again, when he had rested for a little. It is pathetic to learn that his mind and voice were at the last employed in carrying through a preaching service, as he thought, in the First Church, Baltimore. The sermon was to workingmen, and was clear and coherent. He went through the entire Sunday service, singing the hymn, "Jesus, Lover of my Soul," praying, and then closing with the doxology. Thus he died, as he had lived, with the Gospel of salvation in his heart and upon his lips.

He was born in Marietta, Ohio, June 25, 1847, and educated in the public schools of the State. At the age of seventeen he entered upon a business career, which he prosecuted successfully for several years. He then read law, but before entering upon its practice he was led to consecrate his life to the ministry, which he entered in 1872. He held leading appointments in the Cincinnati Conference, to which he belonged until he was transferred to the New England Conference and stationed at Fremont St. Church, Boston. He was elected to the General Conference in 1892, and also in 1896. At the last General Conference he was chairman of the committee on Missions, was the leading representative of the Deaconess movement, and was a prominent and popular candidate for missionary secretary. While pastor of the church in Brookline he was elected secretary of the Epworth League, but declined the position because of the importance and extent of the work in which he was then engaged. In the twelve years that he has been a member of the New England Conference, he has made a large place for himself. He has been president of the New England Deaconess Home, Training School and Hospital since its inception. He has been for many years a trustee of Boston University and secretary of the board. As a preacher he was strong, clear and impressive. It was his early practice to write his sermons in full and read them, but in later years he did not as a rule take his manuscript into the pulpit. He was at his best on great occasions, like dedications of churches or at camp-meetings, and his sermons were then attended with unusual "unction" and power. The evangelistic and revival habit was perfectly natural to him. We recall the first time we heard him preach and conduct an altar service, ten years ago in Tremont St. Church, this city. It was an evening service — a short, brief sermon to the unconverted, with an after service of unusual length — and the faithful soul-winner did not let go of the congregation until the altar was crowded with seekers. We never saw his equal in unyielding and constraining power at an altar service. His address upon "Revivals," growing largely out of his experience, has been heard, by invitation, throughout the land, and the good done thereby is incalculable. Though he would scarcely have claimed it for himself, yet he was a strong and luminous writer upon a limited range of topics. His contributions to our columns upon the economy of the church, the deaconess movement, Epworth League, and other topics current in the church, as also in the columns of the New York *Christian Advocate*, the *Western*, *Northwestern*, and the *Christliche Apologete*, always attracted favorable attention.

But his greatness — for he was relatively great — consisted in the peculiar gifts and graces which made him a model minister. He was greatest as a pastor, and when wholly devoted to the work of the ministry, he had among us few equals, if any superiors. The church at large recognized this fact, for he was invited repeatedly to the first pulpits in the connection. We have already announced that he was invited to the First Church at Baltimore, and had accepted the invitation subject to the approval of the appointing power. That this church, ranking among the most important in the denomination, should invite him the second time after seven years of waiting, shows his standing as a minister. It is easy to account for his success in the pastorate. He was a man of large and generous nature. From his parents — his father a faithful and successful minister — he had received a rich German legacy in that peculiar fidelity to duty and to all possible demands that is so grandly characteristic of our German constituency. He was as guileless as Nathanael, as transparent as Peter, as loyal to truth and duty as Paul. We knew Dr. Brodbeck well; we have been favored with his friendship and fellowship for ten years; we have seen him in every contingency, emergency and crisis in which the real self appears, and we unequivocally pronounce him to have been one of the most devout, pure-minded, and best-purposed men that we have ever known. He could never think an impure thought or plan an untraternal or unkind act. We have seen him when smarting under undeserved defeat, yet exhibiting no bitterness or resentment. We have heard him reviled, but he did not revile again. He carried his heart where all could see it. He had his infirmities, but how insignificant they now seem! His fidelity to duty developed in all his life-work. He was as faithful in the least things as in the greater. The poorest and most humble person in his church always found in him as confidential and sympathetic a helper as did the most prominent and influential member. He was never so busy in the busy city pastorate that he would not leave all and give himself with the utmost devotion to any worthy demand made upon him. He was conscientiously scrupulous in meeting all engagements. As an illustration of this characteristic it may be stated that in all the years he has been president of the New England Deaconess Training School and Hospital he was never absent, if at home, from a committee meeting. It was the principle of his life to lend himself to every person and every cause that needed him.

Dr. Brodbeck had a genius for friendship such as we have seen in but few people. He gave himself unreservedly to every worthy acquaintance, and he expected as much from others. He was ingenuous and confiding to

a fault. He loved to pour himself out to his friends, and would as willingly listen when some congenial soul found relief in telling him his troubles. His letters — he was a voluminous letter-writer — were a perfect photograph of his real self. Is it any wonder, then, that he was universally beloved — that he bound human hearts to him with unbreakable ties? Is it any wonder that the people of his churches never ceased to love him? He came to Tremont St. from Walnut Hills, Cincinnati. It chanced that we worshiped in the latter church on his first return to it after some years of absence; and when the service was concluded, the great congregation, as one man, gathered about him and greeted him as a family would a long absent father. That is the way he won and held the hearts of his people.

He was especially beloved by the younger ministers of his Conference. He entered into their experiences and gave them the most sympathetic counsel and aid. He was never too busy or too weary to preach for them or to assist them in every possible way. One of the ablest and most successful young men of the Conference was heard to say since his decease: "The death of Dr. Brodbeck will leave the young ministers of the Conference especially lonely."

So much was he to his Master, to the church, to his family, and to his friends, and so much did he promise for the greater future that seemed to be opening before him, that we are unable to see why he was taken. But thus we felt when Phillips Brooks and A. J. Gordon left us. Why? Why? "What I do thou knowest not now, but thou shalt know hereafter." And while the tears will flow, we shall not fail to thank God that we knew him so many years, and for all he was to the church. How great a reward was his in the "abundant entrance" and in the joyous welcome of the multitude whom he has helped to know Jesus and His salvation! He will grow upon us as the years roll on. In the future we shall know better how indelibly he has impressed himself for good upon us and upon the institutions with which he had so much to do.

Mrs. Brodbeck and the four children — three daughters and a son — are receiving most tender and prayerful consideration from Trinity Church and from many other friends here and in other parts of the country. The funeral occurs at Trinity Church as we go to press. His body will be placed in the receiving tomb at Forest Hills.

PERSONAL

— Dr. J. M. Barker, of Ohio Wesleyan University, is preparing a history of Ohio Methodism.

— Rev. R. H. Hall, a student of Garrett Biblical Institute, and pastor of Union charge, Rock River Conference, died, Jan. 22.

— We understand that it is settled that Rev. Herbert Welch has decided to accept the invitation to Middletown, Conn., subject to the approval of the Bishop.

— Dr. Manley S. Hard, of the Board of Church Extension, gave a very bright and instructive speech on the work of that Board to the students of the School of Theology on Thursday last.

— Hon. Louis E. McComas, who was elected United States Senator from Maryland, is a graduate of Dickinson College, a man of scholarly attainments, studious habits, and fine oratorical gifts.

— Rev. Edwin J. Bickell, formerly of West Wisconsin and Northern Minnesota Conferences, and for several years until 1890 a missionary in Montana and Idaho, died at Thomasville, Ala., Jan. 18.

— Rev. George R. Hair, of Minnesota Conference, died at Mankato, Minn., on Sunday, Jan. 23, after a brief illness. He had served for fourteen years as presiding elder, and had been in the ministry for forty-two years.

— Chaplain D. R. Lowell, D. D., U. S. A., having recovered his health, can be secured as a temporary pulpit supply or on special occasions. He may be addressed at 105 Lawn Ave., Middletown, Conn., or in care of this paper.

— Rev. Henry Tuckley, D. D., of Trinity Church, Springfield, and Prof. C. W. Rishell, D. D., of the School of Theology, Boston University, were formerly members of the Cincinnati Conference with Dr. Brodbeck, and had been his close friends for many years.

— Rev. W. C. Swearer is under appointment to join our missionary forces in Korea, and expects to sail from San Francisco on March 23. Mr. Swearer is a graduate of Allegheny College, class of '95, and is now completing the course of study in Drew Theological Seminary.

— Judge H. K. Baker, of our church in Hallowell, Me., although in his 91st year, is a striking example of physical and intellectual vigor. He has been treasurer of the Hallowell Savings Bank since its establishment in 1854. He is active in the church and is revered and honored in the community.

— Bishop Walden will leave this country the latter part of this month to attend the European Conferences. On Feb. 11 he reaches his 67th birthday, and this anniversary, in connection with his departure for two years in Europe, will be made the occasion of a farewell reception by Cincinnati Methodists.

— H. C. Frick, of the Carnegie Steel Company, who will be remembered in connection with the noted strike a few years ago, is in Paris, and has purchased the masterpiece of Dagnan-Bouveret, entitled "Blessing the Bread," paying $100,000 for it. The picture will be presented to the Carnegie Art Gallery, Pittsburg.

— The *Northwestern* of last week says: "The many friends of the family will hear with sorrow that Mrs. Robert M. Hatfield, of Evanston, Ill., fell on her way home from church last Sunday evening and broke her hip. The surgeons, though not entirely without hope, have grave fears of being able to help her."

— Charles H. J. Taylor, formerly United States Minister to Liberia, has started a new movement, by which he hopes to join the Negroes of the country in one party — the Afro American party. Mr. Taylor was born a slave, and has the distinction of being the only Negro lawyer ever admitted to the bar of the Supreme Court of the United States.

— Professor Park, of Andover, figures rather amusingly in the reminiscences of the late Professor Schaff, just published. In 1842 Schaff (being a privat-docent at Berlin) introduced Park to his German friends, and among the rest to Kahnis. He relates that, under the continuous pelting of Park's questions, Kahnis finally exclaimed in despair: "God forgive Christopher Columbus for discovering America!"

— Dr. John Hall in New York is having a very disagreeable time; and while he nominally wins the day, it is a most costly victory. He loses several of his most valuable members. He is like a Methodist preacher with his chief officials and leading members against his return, while the good sisters and the young people are with him; but if the Bishop sends him back he generally has a hard time, and wishes he had not remained.

— We learn from the *Pittsburg Christian Advocate* that Rev. G. M. Wilson, of the East Ohio Conference, died at his home in Hannibal, O., Jan 27, from abscess in the internal ear. His sickness was of short duration. He was in the midst of a great revival at Sardis, labored very hard on the Sabbath, suffered with earache Sunday night, went home Monday afternoon to rest till Tuesday, was taken suddenly worse Monday night, and peacefully passed away Thursday afternoon.

— Rev. B. M. Mitchell, one of the veterans of the East Maine Conference, now in his 88th year, is nearing the close of his life. He is making his home with a married daughter in Calais, Me. His vital force is slowly failing, but his mental powers show no abatement in vigor, and his spiritual experience is triumphant in its assurance. His joyful willingness to suffer God's will makes a visit to his sick-room a benediction. He has given over a half-century of active work in the ministry to the building up of Maine Methodism.

— In a New York paper we see that Rev. Charles Jefferson, of Chelsea (Mass.) First Congregational Church, has received and accepted a call to the Tabernacle Congregational Church of New York city. In stating his qualifications it speaks of him as having graduated at the "Ohio University," leaving out the Wesleyan and ignoring the fact that he graduated at the School of Theology of Boston University. He will deserve great credit if he can lift the Tabernacle back into power. They have a valuable church property and a splendid history, but in all else they have ceased to be a power.

— The many friends of Rev. Dr. and Mrs. William Butler will be happy to learn that they passed through the reception, of which mention was made last week, without harmful physical effect. It is unnecessary to say that they were made very happy by the hearty expressions of affectionate interest which were so generously extended to them. As the many loving tokens flowed in from the ministers Dr. Butler was heard to exclaim again and again: "What wonderful brethren I have!" His pastor, Rev. Luther Freeman, tells us that he never saw any Methodist minister so much interested in his brethren and so deeply devoted to them.

— Rev. George A. Wilson, a member of the North Indiana Conference, who graduated from Boston University College of Liberal Arts in 1891 and from the School of Theology in 1893, and who, after serving as assistant pastor in Malden, and as pastor in Muncie, Ind., spent two years in Germany and England as Jacob Sleeper Fellow, has just been called to Dickinson College to fill for the balance of the academic year the chair of philosophy which was being temporarily supplied by the late Dr. M. J. Cramer. The great value of these traveling fellowships in fitting candidates for the higher teaching positions in our church is every year made increasingly apparent.

— Rev. A. H. Herrick, of Wakefield, who has been unable to occupy his pulpit for a few Sundays past, is very much improved, and expects soon to be performing all his accustomed duties. His illness is pronounced due simply to overwork and anxiety. He represents his people as having been very kind during his short illness. In compliance with the wishes of his friends, and aided by the willingness of his people to supply his pulpit as long as may be necessary, he proposes to spend the next month in Florida. There is no reason to doubt that he will return before Conference, in excellent health and eager for the duties of another Conference year.

— Rev. N. B. Harmon, of the Methodist Episcopal Church, South, at Ellisville, Miss., attended the recent session of our Mississippi Conference at that place and read before the Conference the following note he had received from Bishop Galloway: "Dear Brother Harmon: I see Bishop Ninde is to hold a Conference in Ellisville. This note is to commend him to your fraternal regard and courtesy. I had most delightful association with him in Japan and China, and if pressing

duties would allow, I would spend a day or two with him at Ellisville. You will find him a noble-spirited and able minister, and a warm-hearted Methodist. Any courtesies extended to him will be greatly appreciated by me."

— Miss Bertha Cushing, of Malden, daughter of Rev. J. R. Cushing, returned from Paris, last week, after eighteen months' study of music.

— Rev. Thomas H. Sinex, one of the best-known Methodist ministers on the Pacific Coast, died at Pacific Grove, Feb. 1. He was a native of Indiana, 80 years old, and had been a minister of the Gospel for fifty-five years. The deceased went to California thirty years ago. He was one of the founders and at one time president of the University of the Pacific, at Santa Clara.

— In view of the number of Methodist centenarians in New England, "Our people *live* well" is as applicable as the much-quoted obituary phrase, "Our people die well." In Lakeshore, Sidney, Me., on Jan. 3, Mrs. William L. Ellis (Phœbe G. Sawtelle) celebrated her 101st birthday. Her granddaughter writes: "We have taken ZION'S HERALD for a great many years, and grandma always enjoyed reading it when she could see to read. But for the past two years she has not read any, as her eyesight is very dim. She likes to have us read it to her." We can now count four Methodists in New England over one hundred years old — Mrs. Peavey in South Boston, Mrs. Fullerton in Jamaica Plain, Mr. Cook in Portsmouth, R. I., and Mrs. Ellis in Sidney, Me. Are there yet others?

— Rev. T. F. Jones writes from Orono, Me., under date of Feb. 5: "By the mercy of God I am able to sit bolstered up in bed and write this note. I went down in the wreck of last Saturday, but escaped with 'life and limb.' I thought I was all right after the accident, except a severe scalp wound, but when the doctor came he ordered me to bed, and here I am after a week. By the splendid kindness of my people I am encouraged not to trouble about my work. They will see it is all attended to till I am able to get at it. I have no complaint. My heart bleeds for the poor fellows who were crushed and broken in the crash. Personally my heart is humming a Jubilate Deo which I learned in the English Church when a little boy, the 107th Psalm."

— Rev. O. H. Call, a superannuate, writes interestingly from Oakland, Kansas, under date of Jan. 28: "I read with much interest the obituary of Ira Whitcher. He was the first person I ever baptized. I baptized him and his wife in his mill-pond some forty-two years ago. What changes since then! Most of the ministers of the New Hampshire Conference at that time have passed away. There are three of us living in Topeka and its suburbs — Rev. Calvin Holman, G. S. Dearborn and myself — and we have with us Dr. Denison, formerly of the New England Conference. Our combined ages number 305 years. I see by the HERALD that Rev. L. L. Eastman is gone. Truly, it may be said of him, 'He was a good man and full of faith and the Holy Ghost.'"

— We are greatly shocked to learn of the death of Mr. Hiram Leonard, of Newton, which occurred at 4 o'clock, Monday morning, from pneumonia. He was the father of Rev. J. M. Leonard, Ph. D., of Melrose, and H. S. Leonard, who was associated with him in business. Besides these sons by a former marriage, a wife, the daughter of the late Rev. D. W. Barber, of the New Hampshire Conference, survives, with two little girls. Mr. Leonard was an official member of the church at Newton, very devout and active. As a characteristic of his generous nature, we may now state — what has been known privately for many weeks — that when it was expected that Rev. Dr. Hoskins was to go back to India and leave his wife behind for lack of funds to defray her expenses, Mr. Leonard drew his personal check for $200, and presented it to her as a gift that she might return with her husband.

BRIEFLETS

The *Philadelphia Methodist* is publishing the excellent address read before the Philadelphia Preachers' Meeting, Monday, Jan. 24, by Rev. W. W. Ramsay, D. D., upon "Co-operation among the Churches."

Boston University will be represented at the great Students' Convention in Cleveland, Ohio, Feb. 23-27, by Dean Buell and five student delegates from the School of Theology, and by a delegation of five or six students from the College of Liberal Arts.

It is not always a good thing to have a call to a pulpit too long in advance. If one has to wait over a year the brethren may have seen or heard of some one they like better, and in some disagreeable way make known the fact. The latest and nearest suitor is sometimes the best.

It is given out that there are many men in every part of the country who are willing to go to Calvary Church, in New York city, where they want a pulpit giant, a great administrator, and a devoted pastor. We are rich in great men. But it is not surprising since a small Presbyterian Church in New York had no less than six hundred applicants, of whom the committee heard 120.

The work of our theological schools will be represented this spring at the six New England Conferences, and at Northern New York, Wyoming, and Troy Conferences, by members of the faculty of Drew Theological Seminary. To Boston University School of Theology are assigned the Baltimore, Central Pennsylvania, Philadelphia, North Indiana, Wilmington, New York, New York East, Newark, and New Jersey Conferences.

Dr. Charles J. Little addressed the Baltimore Preachers' Meeting recently, and said that there are not too many preachers, but too many of a certain sort. Every inefficient man occupies the place of an efficient one. Guard the gate of the Conference, not with clubs, but with your eyes open. "Men are admitted often on the 'rattling speech' of some personal friend working up the emotions of a Conference. Emotion is a good thing, but government by emotion is a bad thing."

Bishop Fowler, in addressing the Philadelphia Preachers' Meeting, Jan. 31, commented with great force and solemn impressiveness upon the revelations made by our church statisticians. If the census takers had made such a showing, we would be disposed to question the correctness of their figures. If the public press had given out such statements, we would be inclined to say an enemy hath done this. But we are confronted with facts gotten from official sources that should awaken the deepest attention and solicitude as to the causes that have led to such a decadence of power among us as a denomination.

Dr. Ira E. Chase, of Haverhill, has given to the Conference Seminary at Tilton, N. H., a human body, which he prepared with his own hands when a medical student in Philadelphia. It is a very valuable object lesson in the study of physiology. The muscles, nerves, and most of the organs are preserved, and students may see at a glance the circulation of the blood and the various adjustments of nerves and muscles. Such specimens of the human body are rare and of high value, the Doctor having been offered $700 for this one. The school is to be congratulated on such a friend as Dr. Chase, whose benefactions are continuous in one form or another. In addition to this gift he has made a very kind offer of assistance to all self-boarders, wherein they may share in his generous hospitality. The winter term is larger than the last, and the school is very prosperous in all departments.

The Twenty-eighth Annual Report of the Woman's Foreign Missionary Society is issued this year in a specially attractive form — a treasure-house of information regarding woman's work in foreign lands. We gladly welcome, also, the stout volume containing the Sixteenth Annual Report of the Woman's Home Missionary Society, filled from cover to cover with interesting material and reports concerning the home field. Accompanying these larger annual reports of the work at large we have the report of the New England Branch of the W. F. M. S., and that of the W. H. M. S. of the New England Conference.

The alumni reunion of the Wesleyan Academy at Wilbraham was held at the United States Hotel, Tuesday evening, Feb. 1. The gathering was full of enthusiasm for the old Academy. Time-worn reminiscences seemed as fresh and sparkling as if they had never been presented at a public dinner. The table was laden with good things that brought to the memory by contrast, as it were, the simple fare of early boarding-school days. In the course of the post-prandial exercises the principal, Dr. Wm. R. Newhall, set forth strikingly the place of the well-equipped academy in the educational scheme of today. He showed that in spite of the greatly increased attendance upon public high schools in our towns and cities there was a great field for the individualizing treatment of special cases which the public system cannot care for. He made it clear that there was a large place for Wilbraham with its growing endowment, its well-administered gymnasium, and its increasing attendance. Dr. Newhall paid a worthy tribute to Dr. Miner Raymond, Dr. William Rice, and Dr. David Sherman, whose deaths this year have made this a noticeable one in the history of the school. Hon. F. O. Barnes presided in the absence of Hon. C. C. Corbin, and was elected as Mr. Corbin's successor for the coming year. Mr. W. W. Potter and Miss Louise Manning Hodgkins were chosen as vice-presidents, and Mr. Bardwell and Mr. Giddings were elected as secretary and assistant secretary. The whole gathering was most enjoyable.

A special memorial service for the late Dr. Wm. Nast Brodbeck was held in Saint Mark's Church, Brookline, Sunday morning, Feb. 6. Appropriate music was rendered by the choir of the church, and a memorial sermon was preached by the pastor, Rev. William Ingraham Haven. After the service the official board met and passed fitting resolutions of respect and sympathy. Mr. Haven spoke in brief review of Dr. Brodbeck's life, making special mention of his varied, strong and useful ministry, nearly one-half of which was spent in and about the city of Boston. He referred to the great indebtedness of the church in Brookline to his consecration and industry, and spoke particularly of his evangelistic earnestness and power, showing the effectiveness of his ministry in building up the church. This was illustrated by the mention of the fact that during the Doctor's pastorate in Brookline seventy souls were added to the church from probation, making nearly one-third of the church at that time. Dr. Brodbeck's large-hearted brotherly spirit and his readiness to help everywhere, which won him the affection of his people and his brethren, were also emphasized. The whole service was full of a tender spirit.

At Tremont St. Church, this city, a service was held last Sunday in memory of Dr. Brodbeck. In his tribute Dr. Pickles thus characterized him: "A winning presence, an urbanity of manner, and an atmosphere of fraternity, he drew and held the friendship of multitudes wherever he went. He was at home on the platform or in the pulpit, and not only interested, but pleased, profited and persuaded thousands to purer lives, to nobler efforts in the building of character, and to choose for themselves the service of the living and true God. Six hundred and twelve names are now on the church records at Tremont St. Church as an evidence of his untiring and skillful efforts for the salvation of men. Beloved by his brethren, honored by his church, esteemed among all denominations and loved by thousands, he has gone to his reward in the high noon of life."

With this issue we bring to a close the important series of contributions upon "Prohibition in Maine," by Rev. W. F. Berry. Our readers are without excuse if, after perusing these articles, they fail to apprehend the exact situation of the liquor problem in the Pine Tree State.

We are favored with two fine poetical tributes to the late Dr. Brodbeck, which appear on pages 163 and 188.

The pastor of Meridian St. Church, East Boston, witnessed a remarkable scene of harvesting on Sunday last, as will be seen in our regular Church News column.

Last Sunday was a day of rejoicing at Hanson Place Church, Brooklyn, Rev. C. L. Goodell, the pastor, receiving 150 into the church — 109 on probation, 24 by letter, and 7 into full connection. Dr. Goodell was in this city on Monday, having come on to attend the funeral of Dr. Brodbeck.

A Hot Discussion

WE learn that the New York Preachers' Meeting had a warm discussion on Monday of last week as to the plan of renting to outside parties the room used by the Methodist Book-store on Fifth Avenue. Several interesting facts (?) were brought out that opened the eyes of the preachers. The officials and the presiding elders — which is the other name for Bishop written in small letters — seemed ready to defend the plan. A distinguished secretary said that even the preachers used the Board room for their Monday meetings by the "grace" of the agents and missionary secretaries, and by the favor of the said agents they were allowed to use the Book-store as "a place for Monday lounging and gossip." But there were others who reminded the brother that the Methodist preachers were the real proprietors of the whole establishment, even ranking the General Conference, and they were there because they had the right to be there, and further they proposed to free their minds as to the unwise plan of closing the Book-store and thus acknowledging they could not successfully run the establishment with the immense patronage of the church behind them, when private bookstores with larger and more expensive quarters were on the Avenue and on 23d St. doing a great business.

When reminded that the Book Committee had absolute power in the matter, it was then decided to appeal to this Committee against removing the store, insisting that there was something else besides mere dollars at stake, and the changes were rung on "prestige and power." It was quite lively for a few minutes. The brethren expressed their minds with much freedom, some taking the ground that the failure was due to bad management. Others attributed the trouble to the jealousy of the Western Concern, and the power and purpose of that Concern to crowd the Eastern house into a minor place. One of the secretaries who once served on the Book Committee let the preachers into so much of the inside history that, like Oliver Twist, they are "crying for more."

They closed the session by appointing a committee to wait on the agents and resident members of the Book Committee, inviting them to meet the preachers the succeeding Monday (the 7th), when the question of removing the Book-store will be fully discussed. It is not unlikely there may be things worth reporting, of which the HERALD will possibly have some account.

The following telegram is received from New York, Monday afternoon, Feb. 7: —

Long, disagreeable debate today against renting. Vote prevented by expiration of time. Letter later. CLERICUS.

THE JUBILEE YEAR IN CHINA

REV. S. L. BALDWIN, D. D.

I HAVE given the readers of ZION'S HERALD some account of our work in North China. In October it was our privilege to visit the work in Central China, and we were delighted with what we saw.

The Girls' School, under Miss Mary C. Robinson, at Chinkiang, evinces the most careful and thorough training. The finest singing I have heard in China was by the bright girls of this school; and the best temperance meeting I have attended was that conducted by them while we were there. The hospital work, under Drs. Lucy H. Hosg and Gertrude H. Taft, was yielding good results, and showed the effect of careful superintendence. The boys in the Chinkiang Institute, under Dr. C. P. Kupfer, seemed bright, earnest in their studies, and manifesting improvement. In the industrial department we saw some excellent lacquer work which was done by the students.

At Nanking we were much pleased with the fine campus and the excellent buildings of Nanking University. Here we found students progressing rapidly in the knowledge and use of Western sciences. Sons of some of the leading mandarins are among the students, and the institution has a fine reputation as one of the very best in the empire. The president, Rev. J. C. Ferguson, holds high rank among the educators, and his work on chemistry is used and highly appreciated in several of the leading schools and colleges. We are sorry to lose him from our work, that he may take charge of a new college instituted at Shanghai by a leading official. This is done with the approval of Bishop Joyce, and it is believed that he can exert a great influence on the minds of young men who will be leaders in the new development of China. I had the pleasure of preaching in Sleeper Memorial Chapel, a beautiful building, the gift of the late lamented Mrs. Sleeper-Davis and her sisters.

Dr. Beebe's work in the Hospital was of great interest to me. His skill and devotion are yielding splendid results. He had over 900 in-patients and over 21,000 dispensary patients during the past year. Perhaps this may be as good a place as any to mention the fact that in all our hospitals for men and women, the number of patients — including both hospital and dispensary patients — was 143,658, of whom 70,917 were in North China, 30,741 in Central China, 21,000 in the Foochow Mission, and 21,000 in the West China Mission.

At Wuhu we found Dr. Egerton H. Hart carrying on a very important and highly successful work in the hospital there. Though one of the youngest of the medical missionaries of China, he is already acquiring an enviable reputation as a skillful surgeon.

At Kiukiang, the Girls' School under Miss Gertrude Howe and Miss Clara Merrill, the Woman's School under Miss Kate L. Ogborn, the medical work under Drs. Ida Kahn and Mary Stowe, were all in excellent condition and evidently very prosperous, while Miss Alice M. Stanton was abundant in evangelistic labors among the women. We found a fine set of young men in the Kiukiang Institute, under Rev. James Jackson, among whom were a number preparing for the ministry.

With all this educational and medical work in full play, we found that the evangelistic work was being prosecuted with vigor. Central China has been slower in its progress than our other missions; but the past year has more than doubled its numbers. The number of members and probationers in 1896 was 907. This year it is 1,937, showing an increase of 1,030. This has been very largely due to the earnest labors of Rev. Don W. Nichols on the Kiukiang District. I wish we could put four earnest evangelistic workers at once into this district. The capital of the province, Nanchang, ought to be occupied in force at once, and a line of stations immediately established to connect with our work at Foochow. Since Conference Mr. Nichols has gone to Nanchang, and finds more than five hundred persons who are inquirers after Christian truth. It looks very much as though the harvest time is near at hand for faithful workers.

From Central China we came to the dear old Foochow field. The regular session of the Conference preceded the jubilee exercises. It opened with a very large communion service. As I participated in it, and saw hundreds of men and women coming up as communicants, and the large church filled with a Christian congregation, and recalled the days when there were not twelve natives to commune with us, my heart was overflowing with gratitude to God for His blessing upon the faithful labor of His servants. The love-feast on Sunday morning, crowded with joyous testimonies, two or three rising at the same time in their eagerness to testify of God's grace, women and girls speaking as freely as the men, was a time long to be remembered. Bishop Joyce's sermon — timely, eloquent, full of feeling, sympathetically interpreted by Dr. Worley — touched all hearts, and brought a great blessing to many souls. The afternoon and evening meetings were also seasons of great spiritual power.

The jubilee services began on Wednesday following the Conference, and were extended over the next Sunday, with increasing interest to the close. Fraternal delegates — men and women — were present from Japan, North and Central China, from the missions of other denominations here, and from the Methodist Episcopal Church, South, at Shanghai, and the American Reformed Mission at Amoy. All the exercises were of the most hearty Methodist sort, and our brethren of other denominations seemed to be glad of the chance to get warmed up where the Methodist fire was burning brightly. Bishop Joyce entered into it all heartily, and his earnest utterances and warm and brotherly spirit were full of inspiration.

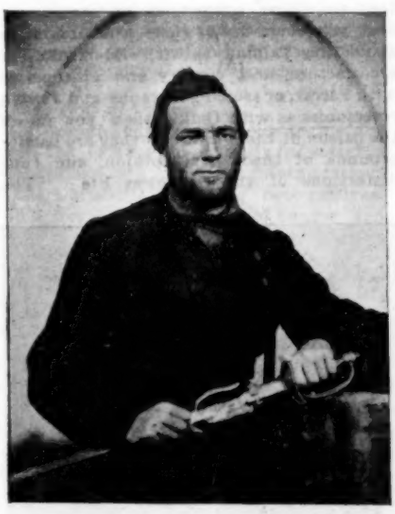
On Sunday morning, Nov. 21, I had the pleasure of preaching in Chinese to an audience that filled the great, new, but not yet quite complete, church. The theme was: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I called up the first Foochow man who was ever baptized, and the first child baptized in the Mission, now the wife of a presiding elder, and then told of the 13 000 members in the Foochow and Hinghua fields, where there were not twelve when I came here thirty-nine years ago; and of the 22,000 in all China. Our hearts were indeed full of joy.

There is much more that I would say, but the mail is closing, and I must stop here.

GILBERT HAVEN, "MARY," AND SOME FRIENDS

THROUGH the kindness of Rev. W. I. Haven we are permitted to present the following group of portraits, which will be welcomed with tender interest by our readers. The affection for Gilbert Haven deepens as the years roll on. More and more do we realize that he was a unique man called to do a great and epochal work. His ideals for humanity were so beneficent, exalted and Christian; his love for his church so fervent and profound; his courage so sublime; so self-forgetful, unselfish and serviceable was he in so many good causes, that h is still the best object-lesson for imitation that we are able to set before ou readers. His love for "Mary" and his grief for her, and his devotion to her in all the lonely years left to him here, are the most impressive lesson for the holiness and undying love and strength of the marital vow that we have ever known. We have turned again the pages of Prof. Prentice's biography. He knew them as husband and wife and was often in their home. Who can read that incomparable chapter upon "Mary in Heaven" without tear-dimmed eyes? This is his description of "Mary" in her early wedded life:—

"The young lady who went to Northampton as Mrs. Gilbert Haven was every way fitted to make her husband happy by her personal qualities as well as by her eminent fitness for the important duties of an itinerant minister's wife. Two or three years afterwards she fell under the writer's observation at Wilbraham, during her husband's pastorate in that delightful old town. She was slight in figure, graceful in her movements and attitudes; had a dark but fair complexion, well proportioned features, the rosy hue of perfect health flushing her cheeks, and her deep black eyes radiating light when she spoke to anybody; and a sort of gentle shyness, a kind of delicate reserve, protected her from over-hasty intrusion from people she did not fancy. These may sometimes have thought her cool and indifferent, but she knew how to overcome such impressions when any important purpose required it. She was very quiet in manner, not given to much or rash



2. GILBERT HAVEN as chaplain of the 8th Regiment Massachusetts Volunteers. The first chaplain commissioned in the war. Benjamin F. Butler commanded the regiment.

speech, and yet easy and ready enough in conversation. She had a well-disciplined mind, great natural penetration, an intuitive knowledge of men, and a well-poised independence in her judgments. In all their parishes she showed great interest in her husband's success, both as pastor and preacher; and she aided him with wise counsel and fruitful sympathy. She had the art of making friends, and perhaps never lost one she had won. She made their successive parsonages real homes for her husband and his friends. She encouraged him to fidelity to every duty and to all his convictions. Among the rest, many colored people were guests in her house, and all of them received as hearty kindness at her hands as if they had been aristocrats in manners and position."

The pathetic story of his grief as it appears in the "memorabilia" which he made for his own relief and reference is inspiring and sanctifying. Quoting from it at some length, Prof. Prentice says fittingly: "This record tells its own pathetic story to the heart and the imagination of every reader. We know

1. GILBERT HAVEN in early boyhood. From a painting by Ames.

nothing so moving in all the range of literature." April 5, 1864, he writes:—

"*April 5, 1864.* What a great gap betwixt that last writing and this. How hilarious then! How sad, how gloomy now! How little did I think that in such prosperity the destroyer would come; and come so suddenly, so completely, so awfully. Four years ago tonight I carried my darling to the graveyard, and left her beside an open grave. O God! how dreadful that hour and every hour since. They laid her in a tomb, because Bertie, our boy, was dying; and on the morrow we placed him in her arms and carried her to her home. 'How died the happy hours before my death!' They have died ever since. Tonight I have buried myself in the withered grass that covers her sweet, sweet face, and now, more crazy than anything else, I sit here alone. God is my helper. His love alone supports my soul. I sink in deep waters, but He goes with me, blessed be His name forever!"

Again, April 3, 1867:—

"*April 3, 1867.* The dreadful day has surely come. A beautiful day as was that — calm, sunny, sweet. I sat in the State House hearing Governor Andrew denounce prohibition, and saw the clock climb steadily round to twelve. Fales was at my side now as then. How little he thought what I was thinking about. I came home, played with the children, and, after tea and dark, went and laid my weary head on the bed where she had slept so long. I stroked the long, dry grass, which seemed soft and like her hair. I kissed the head, and thought of the seven long years. I did not think when she went I could have stayed so long behind, but I have, and yet not, for my strong body has given way. I am weak and weary, head in confusion and peril. Is not all this wrong? God forgive me if it is, and help me to sink into Him. How much I think of her, and how I long and long and long to see her!"

And again:—

"*April 6, 1873.* This day is the thirteenth anniversary of my last look at my dear Mary as she lay in her grave with the baby in her arms; her face was as ruddy as if asleep and well. And was she not? It is we who are sick and dead, not the departed. How desolate the sea [he was beside it] looks, and life."

He never loved but one woman, and never could have loved another.

Bishop Haven was a man of surprises. No one knew just what he would do next. He was a prophet, a seer, and God gave to him the truth and the revelation of his duty. When once he felt, saw and concluded as to what was the right course for him to pursue, there was never any delay or equivocation. He was an agitator, and kept things stirred up in the church, and along what was often considered by many as extreme and sometimes extravagant lines. He awoke fierce opposition and violent animosities. Such men always do. With the New England Conference, of which he was a member, he was often in a ferment. He moved too fast and radically for the majority. The honored publisher of this paper informs the writer that when he was editor of ZION'S HERALD there was seldom a session of his own Conference that he was not publicly and severely criticised for some extreme statements which had appeared editorially in the columns of the paper. It was another case in which the man was too large to be properly understood and appreciated by his smaller contemporaries.

A certain class of our own people, ministers no less than laymen, who made large claim for spiritual attainments, often expressed doubts as to the depth of his spiritual life. But in his last illness and dying hours he demonstrated that his religion was a veritable "well of water, springing up into everlasting life." For all time did Bishop Haven answer the question, Is the grace of God sufficient for the sick and dying hour? We present to our readers another excerpt from the biography of Dr. Prentice, giving a glimpse of those remarkable hours of transfiguration:—

"When dear Fales Henry Newhall, his college classmate, member of the 'Triangle,' who was at his side when his Mary was buried, came into the room, the scene was extremely moving. Those who sent the invitation to him had doubts of the propriety of risking the peril of the interview for the broken and feeble man. But it was sent, and he came. God graciously sustained this stricken

7. MARY INGRAHAM HAVEN, wife of Gilbert Haven. From a photograph taken in Cambridge, Mass., where she died in her early womanhood.

friend, and the conversation was so full of sweetness and light that he seemed greatly like himself at his best estate. Their talk ran back over the past, and was as cheerful as sunrise.

"'You used to get ahead of me in other days,' referring to the fact that the visitor was second scholar in the class where the Bishop was third, 'but I have beaten you just a little this time. I thought you would have gone before me.' Alluding to a severe affliction under which his friend was suffering he said, 'There has been a little

darkness over you, but there is light ahead.'

"Toward the close of their interview the Bishop asked Dr. Newhall to pray with him. With a childlike look of surprise the friend turned to Hannah Haven, the Bishop's sister, asking, 'Shall I?' and on her saying, 'Yes, if you feel like it,' he knelt down and poured out his soul in prayer. Not a jarring phrase, word, or tone marred the touching beauty of his supplication, and he was as one who sees 'heaven open and the angels of God ascending and descending.'

"When Dr. Mallalieu arrived, with whom he had been for years on terms of the greatest intimacy, who had done more than any other to make him Bishop, and whose sympathy for his most radical notions was complete, he said, 'My dear brother, you and I would not have this so, but it is all right; God knows best. We have been living in great times. But greater times are coming. Stand by the colored man when I am gone. I know the Lord will not find fault with me for my work in the South.' The like regard for the people of color shone out in his directions about the funeral: 'Let some of my colored friends help also to carry me to my grave, and have Rev. John N. Mars speak at my funeral.' Mr. Mars was a venerable colored clergyman whom the Bishop got admitted to the New England Conference in times when such an act meant more than it does now.

"A friend drew near the dying saint and whispered some message inaudible to the company, but he shouted out, 'Hallelujah! Praise the Lord!' Again there was another whispered utterance in the patient's ear, and he cried out, 'Glory to God!' These responses led to the conjecture that some peculiarly affecting passages of Scripture had been spoken in their communications. But it was soon known that he was announcing a generous donation to the funds of one of the Southern colleges in which the Bishop's interest was so keen to the last. The second shout was called out by the statement that there would be 'more to come,' for the same cause thereafter. It is safe to say that hardly anything could have been more in harmony with his whole conduct toward the colored people than this dying shout over larger educational privileges for them.

"To his friend Dr. Upham he said: 'Preach a whole Christ, a whole Gospel, a whole heaven, a whole hell, a whole Bible.' To another he said, 'Stand by the old church.' And to yet another he said, 'The first Sunday of the new year I shall spend in glory.'

"Over and over again during the day he would repeat the Scripture to himself, 'He shall never see death.' The meaning of that text seemed now to come home to his heart, as if for the first time. The Holy Comforter was present, translating that divine word into a new and living experience every moment, so that, filled with its unutterable grace, he kept breaking out with, 'Praise the Lord!' Again he said: 'I see no dark river. I am entering the gates of Paradise. Now I know what the Book means when it says, "He shall never see death." There is no death here, it is all glory, glory.'

"Presently he said: 'It is so delightful dying — it is so pleasant — so beautiful — the angels are here — God lifts me up in His arms. I cannot see the river of death — there is no river — it is all light — I am floating away from earth up into heaven — I am just gliding over into God.' To Dr. Peirce he said: 'I have not a cloud over my mind. It is all blessed. I know whom I have believed. I believe the Gospel, all its precious truth, all through.'

"Then occurred the interview reported by Bishop Foster in his funeral discourse: 'As I held his hand in mine, when my heart broke, he said, "Bishop, I love you a great deal;" and I knew it. "God bless you! God bless all my colleagues! Give them all my love. God bless the preachers!"'

"About four o'clock one of his choice friends and lovers entered the room, Rev. Dr. Daniel Steele. Grasping his hand, he exclaimed joyfully: 'O Dan, Dan, a thousand, thousand blessings on you! The Lord has been giving you great blessings and me little ones, and now He has given me a great one. He has called me to heaven before you, the first to break the immortal "Triangle."'

"Said Steele, 'Do you find the words of Paul true, "O Death, where is thy sting?"'

"'There is no death, there is no death! I have been fighting death for six weeks, and today I find there is no death.'

"He repeated again and again John 8: 51: '"Shall never see death, shall never see death!" Glory, glory, glory!' To Steele's remark, 'You have a great Saviour,' he instantly replied, 'Yes, that is the whole of the Gospel, the whole of it.' He then with some difficulty said: —

'"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
Behold, behold the Lamb!"'

Two children survive — Rev. W. I. Haven, the much beloved and very successful pastor of St. Mark's Church, Brookline, and author of the fine criticism of "The Story of Jesus Christ," which appears in this connection without his knowledge; and Mary Haven Thirkield, the wife of President Wilbur P. Thirkield, of Gammon Theological Seminary, Atlanta, Ga. The greatest compliment that can be paid to her is to declare the truth which friends everywhere have gratefully recognized — her striking similarity, in abilities, spirit and purpose, to her father.

8. WILLIAM RICE in his early manhood. He was once pastor in Malden, and had much to do with converting the father of Gilbert Haven, an early Democrat, to the cause of antislavery. He and Gilbert Haven became very intimate

"THE STORY OF JESUS CHRIST"

REV. WILLIAM INGRAHAM HAVEN.

THE most notable contribution to current thought within the past few months is Mrs. Phelps-Ward's "Story of Jesus Christ." Viewed as a volume reaching an extensive market, it measures well up with any of our recent publications if we except that remarkable and in many respects questionable production, "Quo Vadis." Compared with that story this book will have permanence when that has been thrown aside. This book will be returned to again and again for its analysis of situations that will eternally affect mankind, while save for a quip of Petronius, or a touch of the masterly drawing of this princely Epicurean, and may be a race once more with the waves of flame that surged against the imperial capital, the other volume will not be taken up again by thoughtful minds. Who cares to visit frequently the flames of a blast furnace? The fact is, there are pages in "Quo Vadis" that forget the injunction of the Apostle that the ways of darkness are not to be named among you, as becometh saints.

But to the higher altitudes. Mrs. Ward's volume has been received with varying opinions. It has been praised and it has been decried with no uncertain sound. The most vigorous attack upon it has suggested that if this is an example of giving to the world the life of Jesus through the medium of the feminine mind, it is not altogether without Divine direction that, as the author affirms, it has so far come to us through the hand of men. This critic refers to the Woman's Bible and to this book as examples of what the world has escaped in being limited to the atmosphere of the masculine processes of thought. Well, the Woman's Bible is a remarkable production, and if this could be honestly classed with that, the critic would have justification for his glorying. He exclaims against the exuberant rhetoric and shilly-shally theology that is neither one thing nor another, and fails, according to his judgment, to give us a Son of God, very God, Son of the Father, of the same substance with the Father, etc., etc., after the approved and settled creeds of Christendom.

But against all this adverse criticism I must enter a demurrer. It seems to me that no life of Christ outside of the gospels has come so near to interpreting the mind of Christ as this story of Elizabeth Stuart Phelps. We have the lives of Andrews and Abbott, of Neander, of Renan and Strauss, of Geikie and Farrar, of Stalker, and stories like "Ben Hur" and "Philochristus," but they are either submerged in learning so that you come out of them knowing more about the Talmud as with Edersheim, or architecture and scenery and customs as with Farrar, or sacred geography and Jewish ceremonies as with Geikie, than you do of the person of the Master, or they are battlegrounds of theological opinion, and thus distortions of the matchless life "The Heart of Christ" and "Ecce Homo" are better, but they have not the atmosphere. Mrs. Ward has given us a touch of the customs, a touch of Roman influence, a touch of rabbinic lore, but she has done more —

5. THE TRIANGLE. One of the most famous of study clubs among our ministry — Gilbert Haven, George M. Steele, and Fales H. Newhall, all graduates of Wesleyan University. They kept up their interest in the classics and in the Greek and Hebrew Scriptures, and met frequently for hard study together in each other's homes. When Gilbert Haven died he left to the last living member of the Triangle the edition of Plato which had been the companion of these Triangle studies. Daniel Steele joined it later.

6. W. F. MALLALIEU and GILBERT HAVEN. Close friends from their identification with common humanitarian reforms.

she has penetrated behind the vail. She has done the feminine thing — she has dared. By instinct she has entered where reason lingered. Swiftly as with wings she has gone to the heart.

You will not find in all literature a purer, surer and more sympathetic picture than her story of the annunciation and its sequences. It makes you think of Rossetti.

No one unless it be the Russian artist Vereschagin, whose pictures were exhibited in this country with the Angelus, has equaled her in getting into the secret of the Temptation. You feel the force of the forty days. You understand the spirit of evil. He is personal, but he is not a Mephistopheles nor a Satan majestic and gloomy as with Milton. He is a person, but he is still and even more a spirit. You comprehend how Jesus wrestled, as the Apostle says we are to wrestle, not with flesh and blood. This truth comes out again in the story of the Garden of Gethsemane. The blood-sweat is there, but it is there not by the screw of the wine-press, but by the agony of the spirit.

All through the story, it seems to me, she keeps the balance marvelously between the two extremes into which the interpretations of the Christ-life run — the over-spiritual which forgets the delirium of hunger and the press of the thorns, and the over-human which gives us no intimation of that mystery of soul consciousness and growth which must have pre-eminently characterized Him who was made perfect by suffering.

I wish to commend the book from two distinct points of view. First, its naturalness. The story fits the environment. It is not too low, it is not beggarly. It makes the homes real and probable; you are in Nazareth and Bethany, and you are at the Jordan by a breath. You need no lumbering train of geographic and ethnologic studies to convey you. A word, and you are there, as on an Aladdin carpet. It is in many respects the most human of the lives of Jesus.

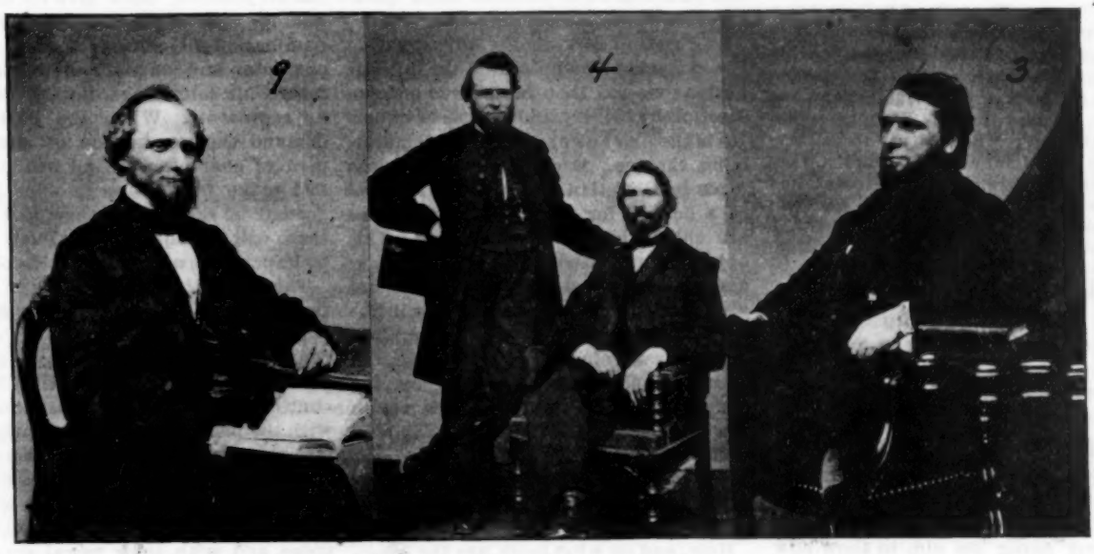
But the other point impresses me most, and that is the psychological value of the story. Without profane or irreverent handling, the author suggests the mental struggles and victories of Jesus. We may shrink from her touches here and there, as when she makes Jesus almost surprised at Cana when the water turned to wine, but she does not really slip here or elsewhere, it seems to me. While the consciousness of His Sonship grows upon Him from the hour of the baptism, she does not make it out as first given then. He is from his birth a Son of God; but He does grow in comprehension of His Father's business.

The volume is mystical, and ought to be. It does not solve the riddle, and it ought not to do so. But it leads you further into the riddle, and that satisfies you. It does not explain; but who wants the life of Christ explained? It does illuminate, and shows you delicate traceries and strong outlines that you had not seen before.

I must not go on. I believe the book is wholly wholesome and that its study will exalt one. It is art, but it is more — it is itself an act of worship. You feel that you are in the presence of a worshiper as you search its pages, and it is good for this bustling world to come into quiet halls where souls are reverent.

Brookline, Mass.

Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark and sullen. But let light enter into it, lift a torch up to the walls, let God's sunlight fall into it and flood its open recesses, and lo! it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. — *Farrar.*



9. E. O. HAVEN, a cousin of Gilbert Haven. Both residents of Malden, both leaders in the New England Conference, both editors of ZION'S HERALD, and both Bishops of the Methodist Episcopal Church.

4. GILBERT HAVEN and GEORGE STEELE — two of the sharpest wits. Whenever they were in any company, wherever they sat was the head of the table, and merry was the general laughter that followed their constant sallies.

3. GILBERT HAVEN about the time he was editor of ZION'S HERALD. The slouch hat and the Eclectic key — the badge of his college fraternity — are characteristic.

TIGHTENING THE GIRDLES

REV. THEODORE L. CUYLER.

THE ancients, in Bible-lands, were accustomed to wear loose garments, and when any strenuous effort was required, they gathered the folds, and bound a girdle around their waist. The Apostle Peter — who had once girded his fisherman's tunic on in order to swim ashore to his Master — exhorts his fellow-Christians to "gird up the loins of your mind." This exhortation is timely now; it contains one of the core principles of an effective useful Christian life.

We need to be reminded that Jesus Christ did not suffer for us, nor did the Holy Spirit convert us, just to make us comfortable. Getting to heaven is not the chief reason for becoming a Christian. The chief object is to do Christ's will in all things, and *obedience to Jesus* is the first law of Christianity. The phrase, "girding the loins," implies readiness for duty. When the children of Israel were to leave Egypt they were commanded to stand with girded loins and with staves in their hands, ready to be off at a moment's notice. Paul's first inquiry when he was converted was, "Lord, what wilt Thou have me to do?" and at the finish of his grand career of obedience, he exclaims, "Now I am ready to be offered." Eagerness for the fight marks the true patriot soldier; eagerness for the run made the successful Olympian racer; eagerness to do Christ's will even at sharp personal sacrifice is the trait of the most ready-hearted Christians. We ministers soon discover who are the minute-men in our churches; and we are not fit to prepare a sermon when it is regarded as a drudgery; our girdle has broken.

Another idea suggested by the Apostle's phrase is the compacting of all our powers upon the work we have in hand. Consecration requires concentration. Paul's "this *one thing* I do" tightened his girdle, and kept him from frittering away his life on trifles. Pericles knew only one street in Athens — the street that led from his own house to the executive chamber. Spurgeon used to tell me that he never went to dinner-parties or public entertainments, and never would lecture for money; he did nothing but study and preach, preach, preach, until he had no longer breath to sound his Gospel trumpet. At this season of the year the feeble sun rays may be so focused by a burning-glass as to set wood on fire! That is what we need now in our churches; a revival means focusing the faith and zeal of church members. Under the concentrating power of the love of Jesus some people of small means and moderate talents become powerful Christians. The current phrase of a man's "pulling himself together" describes exactly what I mean; there are not a few church members who have gone to pieces for want of this girdle of spiritual concentration.

Loin girding also implies a wholesome idea of *restraint*. Laxity in doctrine, in social life and in church life is quite too prevalent in these days. Loose thinking often leads to loose living. The very word "religion" signifies something that "binds" — something that both holds us together and binds us to God. If we are Christians, we cannot act just as we like. The people who clamor for liberty to think as they please and do as they please, and who scout at all Bible restraints as a bondage, are the very ones who drift away into vagabondage. It is not a good sign when either a minister or a church-member begins to loosen his girdle. He is preparing to shirk hard duties or unpopular

positions, or else to drop off into indolent slumbers.

Too many people are falling all apart and going to pieces from looseness of principles. Weakness becomes wickedness. All backslidings in the church start from loosening the hold on Christ. Conscience loosens its grip. The very garments which the professed Christian wears become entangled in all manner of worldly habits and practices until he can make no headway toward the "goal of his high calling."

There is a loud call for "revivals." They must begin in the church, with a prompt response to the roll-call of duty. Wherefore let us all gird up the loins of our souls and "be sober." The service of our crucified Lord is not child's play; and co-operating with the Holy Spirit in the winning of souls is serious business — albeit it is the happiest of all occupations. There is joy in hard, honest work — joy in slaying a sin and in saving a soul, joy in pressing forward to the crown. Those who would fain go to heaven in what Samuel Rutherford calls a "close covered chariot" may not gain admission at the gate after all; if they do, they will be ashamed to look Peter or Paul in the face. Then let our loins be girded anew, and our lamps be trimmed afresh! Eternity is just behind the door! "Blessed are those servants whom the Lord when He cometh shall find watching; He shall *gird Himself*, and make them to sit down to meat, and will come forth to serve them."

PROHIBITION IN MAINE
IV
How Enforcement of the Law May be Secured.

REV. WILBUR F. BERRY.

THUS far we have considered the law and its sufficiency for the end sought, the present degree of enforcement, and the causes of failure. In this concluding paper we aim to show how the enforcement of the law may be secured.

The sovereigns of the State are the citizens. They make and unmake all public officials; to them all public officials are answerable. For the people to know that their officials are suspending law, are subverting law to private and to party ends, are nullifying law — for the people to know this, and permit it to continue, is for the people to endorse and encourage unfaithful, dishonest officials, and to enter into partnership with the violators of their own laws. This is what many of the people of Maine are doing today. Some see this and are outspoken in denouncing the existing conditions; others see it and are righteously indignant, but for prudential (?) reasons silently consent to the existing conditions; others see it, but are unable to see any remedy.

The impeachment of a public official, or his removal by address, is a hopeless task. The polls determine who the public officials shall be, and at the polls unfit, unfaithful officials must be defeated, and officials qualified in character and ability elected. All our citizens cannot vote; but all can aid in the inculcation of right principles and the development of a true and righteous sentiment. As matters now stand, that splendid statement that in our State the government is "of the people, by the people, and for the people," is but a figment of the imagination; and the actual condition is well expressed in the words, Ours is a government of a few, by a few, and for a few. In our State the substantial, intelligent, righteous men of ability and means have turned over the selection of candidates for office and the determining of party policy to a self-selected, unscrupulous, self-serving company of professional politicians. Already (Dec. 15) in our cities the "slates" for municipal offices are prepared. The caucus will be but a public announcement of what the professional politician has arranged. The rank and file of the dominant party will be content to endorse at the polls the action and work of these unfit, self-elected directors of State and municipal affairs. It pays these professional politicians in votes and money to conciliate the saloon. The strong party tie of the better element of the dominant party can be relied on to endorse even questionable candidates at the polls.

In Portland at a recent investigation the alderman who instituted the investigation boasted that he secured his own election by bribery and the use of liquor. He is the chief owner of a low, demoralizing theatre. Recently objection was made by Christian people to the renewal of a license for the place. Its patrons are chiefly boys and young men. This objection was based on the utter indecent and vulgar character of the plays there given, and abundant evidence was introduced to make good this claim. The license was refused. But through the efforts of this alderman, and by the assistance of his own vote, this action was reversed on the following day, and a license granted. Will the machine renominate this man, and will the dominant party re-elect him? We shall see!

How, and on what basis, are the selections for important offices made? A man who has served as deputy sheriff desires to be sheriff. He is a member of the party committee in his own town or city, possibly of the county party committee. He makes known his desire to the county committee. He has rendered special service to the party, he should be rewarded. He will not forget the committee in his new position. He visits the deputies in the county, and secures the pledge of their support, or gets the majority of the local committee to pledge their support, with a promise of favors in return. He makes money a potent factor in his canvass. If need be, the notice of the caucus to elect delegates to the county convention is posted in an inconspicuous place, and those known to be friendly to the aspirant for office are privately notified to be present. A delegation favorable to this aspirant is selected and instructed to secure his nomination at the county convention. In this way the nomination is secured, and the nomination is usually a guarantee of election. If an attempt is made to defeat such a candidate in a caucus, sufficient voters of the baser sort, regardless of party, are called in to secure the nomination of those favorable to the candidate.

In one county the present sheriff secured for himself the delegation from his own city to the county convention by the united efforts of the liquor-sellers and their sympathizers. His nomination guaranteed his election, and he was elected by a majority of 2,800. Ought not the law-abiding voters of his party to have asked the question, "Why do the liquor-sellers want this man for sheriff?" And was it enough to justify his election that he was the candidate of the party, and therefore should be elected for the sake of the party? If the best element in a party continue to endorse such methods and such candidates, when shall we get an impartial enforcement of law?

The conscience of the professional politician can be reached and influenced by nothing except votes; and the existing condition in Maine will continue until the sober, honest, law-loving voters of Maine cease to be partisans, and begin to consider the character and other necessary qualifications of the candidate for official position; until love for the State and its institutions is so great that the nomination for office of a man unfit in character and unqualified in ability will insure his defeat regardless of the party he represents. When the best voters demand the nomination of competent men of character for all public offices, and make faithfulness in office the sole ground of re-election, then, and not till then, will the liquor laws, all law in fact, be impartially and faithfully enforced.

The fault, then, for the lack in the enforcement of the liquor laws in Maine is primarily with the people; for only by their consent and endorsement can the present abuse of this law by their officials continue. The remedy must commence with the people. When the upright and law-abiding citizens rise in their might and insist that their will expressed in the constitution and the statutes shall be carried out — insist upon this with their votes, and with their moral support — only then, and not till then, will the law be enforced.

Little can now be done through prosecutions instituted by private citizens, as the officials can and will make such efforts vain. The great need is that the people by their votes compel the regular officials to attend to their assigned duties; and in no other way can they be compelled. Our resolutions, our fault-findings, our denunciations of these officials, are unnoticed if we only endorse them with our votes at the polls. No movement can succeed that is simply local and spasmodic. A non-partisan, statewide, persistent, united effort of the Christian people would, in a few years, redeem our State from this existing shame and disgrace — would make our prohibitory law prohibit. Such a movement would push from the judges' bench all justices who refuse in the sentences imposed to obey the intent of the constitution, and put in their places men who would honestly and fearlessly obey the constitution and statutes; would put out of office those who today seek and use law solely for personal, party, and selfish ends, and put in their places men of integrity and ability who would honestly administer our affairs, in harmony with the constitution and statutes, for the good of the people. Only by such a movement can this most needed and desirable end be secured. Let all true and loyal citizens of Maine speed this day! To this end the Christian Civic League of Maine has been organized.

Portland, Me.

THE FAMILY

UP FIVE FLIGHTS BACK

MINNIE LEONA UPTON.

Bricks and mortar and chimneys high
Are all that little Fifine can see —
Saving a strip of smoky sky —
As she plies her needle cheerily.

"Do you never go out, Fifine?"
"No, not often," she smiles reply;
Stitching swiftly the long, rough seam,
Glancing once at the murky sky.

"No, not often; I haven't time;
But I don't mind it, nor would you,
For near me is a church with a chime,
And, look — such a lovely, lovely view!

"See how the clouds float softly by!
Sometimes the moon smiles down on me;
Sometimes a bird across will fly —
Oh, 'tis a beautiful sight to see!"

So she sits in her chamber pent,
Glancing up when a bird flits by;
Sweet, rare soul, so full content
With the old church chime and her strip of sky!

Boston, Mass.

Thoughts for the Thoughtful

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

— *Agnes L. Pratt.*

* * *

God does not take away the Red Sea, nor the wilderness, nor Jordan, but goes with us through them all — a cloud by day, a pillar of fire by night. — *James Freeman Clarke, D. D.*

* * *

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin. Satan will find out the flaw and destroy all his hopes. — *Spurgeon.*

* * *

Whittier said, "Our pines have gifts of healing." Then, why should not God's trees of righteous, as He calls us, have gifts of healing? Many of them have, some of them have not. Some are like elm trees; you have to sit in the shadow of them. Some are a kind of poplar trees, so very straight but never refreshing. Now, suppose we could choose what kind of trees we would be, would not we choose to be trees that soothed and healed those that sat in the shadow of them? — MRS. MARGARET BOTTOME, in *Ladies' Home Journal.*

* * *

There is no life's companion like the Truth.
Bind it with close-forged fetters to thy side,
And guard it like the apple of thine eye,
Else it will flee away; and men will say,
"Aye, so he says, but we believe him not."
Then wilt thou call for Truth to come again:
"Ah, Truth, sweet Truth, I know thy worth at last!
Come back again!" And then Truth will not come.

— *Robert Beverly Hale.*

* * *

The potter takes the clay abandoned to his working and begins to mold and fashion it, according to his own will. He kneads and works it; he tears it apart and presses it together again; he wets it and then suffers it to dry. And then, when by all these processes he has made it perfectly pliable in his hands, he proceeds to make it up into the vessel he has proposed. . . . The lump of clay could never grow into a beautiful vessel if it stayed in the clay-pit for thousands of years; but when it is put into the hands of a skillful potter it grows rapidly, under his fashioning, into the vessel he intends it to be. And in the same way the soul, abandoned to the working of the Heavenly Potter, is made into a vessel, unto honor, sanctified, and meet for the Master's use. — *Hannah Whitall Smith.*

* * *

We can close out the sunshine from our homes by blocking up the windows. The sun shines all the same. So we can also refuse to admit the sweet, life-giving sunshine of Christ's presence and sympathy into our lives, but He shines forth, the light and joy of souls, all the same. — *Rev. Henry W. Little.*

* * *

God does not turn people out to scramble over rough mountains with thin-soled boots on. When an Alpine climber is preparing to go away into Switzerland for rock work the first thing he does is to get a pair of strong shoes, with plenty of iron nails in the soles of them. Each of us may be sure that if God sends us on stony paths, He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well. — *Alexander Maclaren, D. D.*

* * *

Life has been defined as a going to the Father. It is quite clear that there must come a time in the history of all those who live this life when they reach the Father. This is the most glorious moment of life. Angels attend at it. Those on the other side must hail the completing of another soul with ineffable rapture. When they are yet a great way off, the Father runs and falls on their neck and kisses them.

On this side we call that Death. It means reaching the Father. It is not departure, it is arrival; not sleep, but waking. For life to those who live like Christ is not a funeral procession. It is a triumphal march to the Father. And the entry at the last in God's own chariot is the last hour of all. No, as we watch a life which is going to the Father, we cannot think of night, of gloom, of dusk and sunset. It is life which is the night, and Death is sunrise. — HENRY DRUMMOND, in "The Ideal Life."

* * *

There are two ways of living. One is to go along the dead level of sordid life, shoving the plane, preparing briefs, engaging in household tasks, sewing on buttons, pursuing handicraft, day after day grinding like Samson at the mill, with no elevating thought of future blessedness, no high ambition — just trudging on, staff in hand, to the end of the journey — and then a blank wall of darkness. The other is climbing a steep path up the hills, higher and higher; wondering with each new attainment if this is the last, if this grace will complete character, if this task will round out the record of duty, if this cross shall bear the inscription, "It is finished!" only to find at each summit that there are new summits rising into the sky, new paths to climb, the air growing purer and the sun shining clearer all along the way, until one day we come to a mountain-top where there is nothing beyond but heaven; as Moses ascended Nebo and saw the land that flowed with milk and honey; the golden gates of heaven opening like a sunset! and a voice, the welcoming voice of the Master, calling still, "Higher! higher! higher!" and then the transport to heavenly tasks and duties in the kingdom of God.

Is it worth while? Ask the multitudes of saints triumphant. "Earth seems so little and so low when heaven shines full and bright." The domes of the celestial city ring with the shout of high ambition and eternal progress: "Higher! higher! higher!" For this we may cheerfully suffer the loss of all things. Forgetting, remembering, repenting, rejoicing, striving, hoping ever, we press toward the mark for the prize of the high calling of God. — D. J. BURRELL, D. D., in "The Golden Passional and Other Sermons."

TENNYSON'S WIFE

LOUISA A'HMUTY NASH.

THE world can never know how much its great men owe to the congenial woman-souls on whom they lean. If Fanny — a sister — was essential to a Mendelssohn, and Henrietta to a Rénan, in what greater sense did Tennyson's wife help make the poet; for none believed more fully than himself that poets were rather made than born.

"The peace of God came into my life when I married her," is the testimony that crowned their love. Twenty years before, he saw her first — at the point where maidenhood and womanhood meet — walking in his friend's garden. "Are you a Dryad, walking there?" was his query. They met again as bridesmaid and groomsman at his brother's marriage, and the feeling that they were destined for each other was intensified. They were engaged. But the consummation was for a time driven from his thoughts by the despairing rod of poverty. Still in silence they were faithful to each other.

Every effort to make profitable sales of his books failed, and a speculation that he and his father entered into turned out most disastrously. What wonder that with such a nature as his, fits of melancholy should overtake him?

The waves of grief on Arthur Hallam's death, that shook the very foundations of his being, gave to us "In Memoriam," and it was "In Memoriam" that brought him to his haven of "peace." For the first time his publisher's terms were such that marriage was a possibility. Twenty years had elapsed since that "Dryad day," and after forty years together the tenderest gem of all his tender poems was addressed to his wife on picking for her some heather from the high sea-cliff. He carried his writings to her, and valued her criticisms. His faith in humanity, if not in God, was often mercilessly assailed by cynical, sometimes brutal, attacks on his works, but it would find anchor again through the beautiful trust of his wife's soul. Her spiritual sympathy was such that she could always read between each line of his, and she had the power of keeping every disturbing phantasy at bay.

She was a musician, and the people soon learned to love the lyrics best that she set to the melodies welling up from her loving heart.

"Music, which on the spirit softlier lies
Than tired eyelids upon tired eyes."

Later on in life, when men were over eager to lionize the poet they used to criticise so keenly, Lady Tennyson always managed to shield her husband from the stranger's intrusion.

She kept systematically her well-written diaries, full of him. So now the world can picture the poet as he was in his home — the real, living, feeling man, not the mere writer of the "letters,"

which, he says himself, "are but ha a dream."

This was Tennyson's wife, —

"No angel, but a dearer being, all dipt
In angel instincts, breathing Paradise,
Interpreter between the gods and men."

Nashville, Ore.

HER WEDDING GIFT

THEY were all chattering together, as girls will; that is, four tongues were going at full speed, but the fifth was inclined to silence. The five girls had been firm friends and comrades "forever," they said, and now the first break was coming. When Grace Wilder appeared on that Monday evening, it didn't take Alice Crane a minute to see the sparkle of a solitaire diamond on her left hand.

"O girls!" she said; "look at that! Grace's hand tells the secret. It's a beauty, though. [She meant the ring.] I knew that young man with her on Sunday boded no good. How could you, Grace?"

Grace laughed and blushed as they gathered around her.

"Tell us about it."

"Enlighten our ignorance. Where did you meet him?"

"Has he gone?"

"When is it to be?"

"O Grace, darling, how we'll miss you!"

The last speaker was a tall girl, with a face of decided character. Marion Horner looked older than she was. Grace Wilder, in fact, was a little the senior of them all; and "of course I ought to be married first," she said. Grace was quite the opposite of Marion. She had a slight, willowy figure, a delicate, refined face, and was the least bit short-sighted — "just enough to be interesting in eyeglasses," the girls declared.

These two, Marion and Grace, had been, if possible, more intimate than the rest. It touched Grace when in the midst of the tumultuous questions Marion uttered her little wail. She put her arm around her in a caressing way.

"Don't let's cry yet — because — because — it's six months off."

"Oh! I can't tell you particulars," she went on. "You'll know yourselves, some day. But father and mother are quite satisfied. They are well acquainted with — with — Frank's antecedents. It isn't a sudden thing. I met him a year ago, when I was away so long — only, I couldn't talk about it, you see, when I didn't know for certain — " Then Grace stopped short off, as if her little speech had been quite too much for her.

It isn't in girl nature to be sad over a prospective wedding, and when Grace said, "Of course, you four will be my bridesmaids," life at once took on a new interest. All beautiful things would culminate on that wedding day. Grace would certainly be the centre of attraction, but next to the bride four bridesmaids in lovely dresses, and flowers, marching up the grand aisle of the church, keeping step to the soft tones of the wedding march! It is not strange if their heads were the least bit turned.

Wedding presents were the next thing for these busy brains to consider. "What are you going to give her?" became quite the standard question, and one which needed endless debating.

"I think she'd like things we made ourselves," said Alice Crane. "It's nice she's going to housekeeping; it opens such opportunities. I've about decided on a complete set of embroidery for a dining table — centre piece, plate doilies, the whole thing."

"How Grace's mother will miss her!" exclaimed Marion; "and her father, too — their only daughter. For my part, I think marriage in such a case is simply barbarous!"

"Barbarous! Upon my word! What are you going to give her, Miss Spinster?"

"I don't know that I'll give her anything," said Marion, shortly.

"Not give her anything!" exclaimed the other three; "and you her first bridesmaid! What will she think? And you paint so beautifully," Amy Lawrence ventured to suggest.

"Nevertheless, the more I think of it, the more I think I will not. What's the sense in giving her a reward of merit for going off and breaking our hearts? She knows I love her (I wish I didn't — 'twould be easier), and that's enough." Then Miss Marion, finding that tears were threatening, discreetly walked off.

"Whatever has got into her?" said Amy.

"Marion always was eccentric, that's my opinion," said Alice.

"But her heart is all right, and I expect she'll surprise us some way," said Belle. "It's all nonsense about not giving any present. Yet it isn't like Marion to go and get something a great deal better than the rest of us give. She wouldn't be so mean as that!"

The next Wednesday found Marion closeted with Grace, but their conversation was so secret that the "bird of the air" who carries the news did not reveal it, even to the one who tells this story. Only just this word or two slipped out, when the door opened at the close of the interview: —

"Do you think, dearie, you could give me an hour every other day, for about four or six weeks? I'm not a rapid worker, and I want it perfect."

To which Grace replied, "Yes, I'm sure I can manage it."

The wedding was a pretty "function," according to popular parlance. Grace looked like a fair, swaying lily, in her shimmering white silk and veil. Each bridesmaid wore white chiffon over a different color of silk. Belle was in pink, Amy in blue, Alice in lavender, while a pale yellow set off Marion, the brunette. Each carried a bouquet to match her gown.

Doubtless "Dr. Frank" looked well also — he was a fine, manly fellow. "But the groom is no account at a wedding," the girls agreed.

After the ceremony there was a reception at the house. In a little room off the hall the pretty bridal gifts were displayed. There were many, you may be sure, for Grace was dearly loved. Here were the embroidered doilies from Alice Crane; and the lovely china tea set had been decorated by Belle Campbell.

"I didn't know how to make a single thing," Amy Lawrence confessed, "and I hated to give her just commonplace silver, so I chose this dear little brooch. She'll have to think of me every time she clasps it."

But though the girls scrutinized the presents closely, nowhere did Marion Horner's appear.

"I really believe she kept her word," whispered Amy; "but it's mighty queer."

Eight o'clock struck. The guests departed, all except the four bridesmaids. Then Grace went to her room, soon to reappear in her traveling dress, and the young couple passed out to the carriage. Of course, the usual slipper was thrown and the small shower of rice fell. For an instant Grace spoke in Marion's ear, "I wish I could be there to see." And Marion answered, "I'll write you all about it, my dear." Then the bride gave her last greeting to the father and mother, who held her long in arms reluctant to release her.

As Mr. and Mrs. Wilder turned back into the lonely home, instinctively they went to the family sitting room.

"What — what is this?" exclaimed the mother; for there on the wall before their eyes hung a lovely portrait of the dear daughter who had just left them. Low down in a corner, one might read in modest lettering, "Marion Horner pinxit."

"You dear girl!" said Mrs. Wilder. "I thought her photographs were good, but this has life and color. It is a marvel! And you two contrived it for our consolation?"

"Blessings on you, my dear!" Mr. Wilder laid a tremulous hand on the girl's head.

"So this is the 'no wedding present,' is it?" The question came in chorus from the other bridesmaids.

"Yes, my dears, I said Grace didn't deserve any, and she quite agreed with me. I wish you could have seen her when the last touch was given. She said it flattered her, but it doesn't."

"No, indeed."

"I thought it would be a help, for it's hard enough for mother and daughter to live apart."

"Poor child! Her mother is dead," the girls suddenly remembered.

And then once more Miss Marion ran away, because the tears were coming. — HELEN A. HAWLEY, in *Christian Uplook.*

THE LOVE THAT BINDS

IT is remarkable "on what various trifles hang the momentous things of our lives" oftentimes. It is the "common tasks and daily cares" that really make up our lives, and yet how lightly we hold their significance at times, losing sight of the fact that to our peace and well being small things are more necessary than great ones.

Mrs. Hawthorne, in one of her letter says, "If there is anything immortal in life it is the home relations;" and is there not danger in these days of so many outside interests for women, that the mother, wife, daughter and sister, may drift from the moorings of home life? Is it not of vital importance that the home should be the place of all others in the world where the growth of character into "whatsoever things are true, whatsoever things are lovely" should be cultivated?

How often a trifling thing may mar the

whole day's happiness — sometimes the happiness of a life.

A husband and wife had an unpleasantness at the breakfast table one morning over some matter of minor importance. "Some words," as the young woman who waited on them would express it. It had been the husband's custom to give his wife a good-bye kiss when he left her for the work of the day. But he went off that morning without giving it. He stopped on the steps a moment after he had closed the door, for a good impulse came to go back and speak the kindly word and give the farewell kiss. But it would look as if he acknowledged himself in the wrong, and a foolish pride stayed his feet. He passed down the street to the busy mart of life. As he turned away, the sad-hearted wife remembered the couplet her mother had so often repeated in her hearing, —

"It takes two to make a quarrel,
But one can always end it,"

and she moved aside the portières to pass into the hall and lift her face for the kiss; but that would be making concessions. Why should she give in to her husband's opinion? She closed the portières, but through the blinds watched the one she loved best on earth go down the street. That same foolish pride overpowered her good impulses.

The husband had not gone far before he met a hearse with a white coffin in it, covered with flowers. Somebody's young, sweet wife had gone out of the home forever. What if such a terrible sorrow should come to him! He was passing a florist's window at that moment — it was filled with fresh-cut flowers. His wife loved flowers, especially roses, which were displayed in profusion. He went into the shop and bought a bunch and sent them, with his card, by a messenger, to the wife he had left without the good-bye kiss.

Ever since the parting that morning the home-keeper had been wretched. What a little matter to make such an outcry over! How could she have been so angry, so unreasonable! She would be so glad when the day was over and her husband would come home again. But what if anything happened to him before the home coming time!

"For some go out in the morning,
Who never come home at night."

She hurried about the duties of the home and finished her rounds, with the thought in her heart that she would go to her husband's office. "I will not speak of the morning's unpleasantness, but I will just go in, as I often do, and let him know by my manner that all is forgotten and forgiven." She was putting on her wraps when the roses came. They were so suggestive of his thoughtful love that the tears came into her eyes. She put a bunch of them on her gown and went to his office.

He might think he was the first to make the wrong right, and just because of the roses she had come to smile on him and speak the loving words. She could not help whispering in his ear: "I was so sorry, dear, for my unpleasantness even before you left the house, that I had put on my things and was just ready to come down and see you when the roses came."

As Miss Sedgwick says in one of her old-time New England stories: "It is such love as this in the sanctuary of home that binds all in 'one bundle,' sustains the old and prepares the young for conflict." But, oh, the pity of it all! So many such trivial beginnings do not result as this one did. "It is so much easier for some to begin a coil than to end it." Some of the most momentous things in life hang on the results of such small beginnings. The getting on with some members of the home circle is not always an easy matter. All are not so willing to forgive and forget. But what says Jeremy Taylor: "It is no great matter to live peaceably and lovingly with humble and meek persons, but he that can do so with the peevish and perverse hath the true spirit of love."

Some people do not speak unadvisedly, or say unkind words, but they show in their faces the disagreeable state of the weather in their hearts. As Sydney Smith would say to such, "Your very face is a breach of the peace." They make all those about them uncomfortable and constantly wary of what they do, or say, lest they offend.

Some one has said: "Two people or sets of people meet at a given point in life, much as two trains meet at a station. That they may run together for awhile, however brief, there must be an interval of switching, and in life, as in railroad management, so much depends either for safety or danger upon the working of those switches." — SUSAN TEALL PERRY, in *N. Y. Evangelist.*

ENDURANCE

How much the heart may bear, and yet not break!
How much the flesh may suffer, and not die!
I question much if any pain or ache
Of soul or body brings our end more nigh.
Death chooses his own time; till that is sworn
All evils may be borne.

We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel,
Whose edge seems searching for the quivering life;
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn,
This also can be borne.

We see a sorrow rising in our way
And try to flee from the approaching ill;
We seek some small escape; we weep and pray;
But when the blow falls, then our hearts are still;
Not that the pain is of its sharpness shorn;
But that it can be borne.

We wind our life about another life;
We hold it closer, dearer, than our own,
Anon it faints and fails in deadly strife,
Leaving it stunned and stricken and alone;
But, ah! we do not die with those we mourn;
This also can be borne.

Behold! we live through all things — famine, thirst,
Bereavement, pain; all grief and misery,
All woe and sorrow; life inflicts its worst
On soul and body — but we cannot die.
Though we be sick and tired and faint and worn —
Lo! all things can be borne!

— *E. A. Allen.*

FEBRUARY FLOWERS

GEORGE E. WALSH.

THE seed catalogues are out and ablaze with glorious combinations of colors, and it becomes a pleasure in the month of February to scan their pages and get a glimpse of the flowers that are to come. There are fashions in flowers as in other things, and the annual seed catalogues might be called the fashion journals of horticulture. They certainly try to set the fashion in flowers by inducing every one to buy certain plants that for one reason or another have been selected for this purpose.

It is time to select the annuals for next season, and the sooner the seed is purchased the surer one is to avoid delays. To have early flowers the seeds should be planted early in March, or even in the latter half of this month. It is very desirable to have seedlings for immediate transplanting when spring weather comes, and these can only be obtained by planting them in boxes indoors long before spring is here.

What perennials to select is fully as important as annuals. If one has not already selected them, much must have been lost in past seasons. A wise choice of perennials will not only make a permanent outdoor garden, but one that will yield flowers every month of the summer. The selection of the proper varieties for an endless bloom of flowers from April to November is an important work, and one that is not as generally understood as it should be. To make such a list now and lay in the seeds or bulbs before the growing season opens, should be a part of the February work.

There are few perennials that will blossom as early as April; but the Rose Geum Triflorum, and Viola Picta and Viola Cucullata, can be depended upon, and they are attractive and fragrant spring plants. Then there is a recumbent evergreen plant that produces brownish-white flowers, and known in the catalogues as Pachysandra Procumbens. In May, however, plenty of plants will blossom, and among the perennials for this month select some of the following: Ciola Canandensis, Phlox Procumbens, Iris Florentina, Anthemis Tinctoria, Dicentra Spectabilis, Aquilegia Canandensis or scarlet columbine, and the blue Ajuga Reptans.

The perennials that blossom in June are very numerous, including all of the different varieties of the Pyrethrum, Dicentra, and Coreopsis, the Delphiniums, and many others. Many of these will carry their blossoms over into the other months; but their chief glory is in June. July brings its wealth of perennial flowers in the Rose, Digitalis and Helianthus. A collection could be made of Spiræa Venusta, Spiræa Aruncus, Gladiolus Communis, Perennial Phlox in all colors, Lythrum Salicaria, Chelbone Barbati, and Achillea Millefolium Rubrum. August finds the garden a little diminished in color, but there are still plenty to attract the attention, such as the yellow and white Tuberose, the Funkia Ovata, one of the beautiful day lilies, Chrysopsis Villosa, Tritoma Uvaria, Vernonia Angustifolia, and Monarda Purpurea.

September and October close up the list of perennials. In the first month there will be in blossom the purple aster, Novæ Angliæ, the blue Funkia Lancifolia, the light pink Sedum Fabaria, and the yellow Solidaga Canandensis and Chelone Glabra. In October we have Aster Tartaricus, of a light purple in color, Helianthus Maximiliana, of a golden purple, and the blue Plumbago Larpentæ. With such a variety of perennial bloomers one can select those that will blossom just when needed all through the growing season. The scientific names are given because they are better known to seedsmen by these names, and because many of them have no common name, or, if they do, they change it in different localities.

CROCUSES.

February is commonly known as the "month of the crocus," and in olden times the plant was spoken of as the "fair maids of February." The daffodil or yellow crocus was dedicated to St. Valentine in England, and to omit wearing these flowers on the Saint's birthday was to invite misfortune and disaster. The daffodil appeared in parts of Eng-

land much earlier than in this country, and to secure flowers of this early plant on the 14th of February would require considerable scurrying around in our Northern States.

Nevertheless the crocuses break through the soil toward the end of this month, and sometimes earlier if the season is mild and if they are planted in a sunny spot. They should always be planted on the south side of the house where they can thus take advantage of the sun and open their buds early in the year. Besides the yellow crocus we have the white, which is almost as pure as snow, and some of the new varieties are striped with brown. The bulbs should be planted in the garden or on the lawn about three inches deep. When thus planted they need little more attention than wild flowers.

New York City.

BOYS AND GIRLS

THE LITTLE STREETS

"Tomorrow I'll do it," says Bennie;
"I will, by and by," says Seth;
"Not now — pretty soon," says Jennie;
"In a minute," says little Beth.

Oh, dear little people, remember
That, true as the stars in the sky,
The little streets of Tomorrow,
Pretty-Soon and By-and-By,
Lead, one and all,
As straight, they say,
As the King's Highway,
To the city of *Not At All*.

— ANNIE HAMILTON DONNELL, in *Youth's Companion*.

GRANDMOTHER'S SAMPLER

ADELBERT F. CALDWELL.

"A STORY? Well, let me see" — Nan's head nodded approval, for when grandma began with, "Let me see," 'twas a "sure sign" that she was recalling an experience of her own girlhood — a true story of long ago.

After a few moments the bright knitting-needles stopped clicking and fell uncomplainingly — perhaps glad of a short breathing spell, who knows? — into grandma's ample lap.

"Let — me — see, 'twas fifty-six years ago — it seems but a day to look back upon — that the prize was offered. I had just reached my thirteenth birthday, and my sister Patience was two years younger.

"There was living at that time, in the old Squire Hilton mansion, not far from my father's, the Squire's only daughter, Madam Hilton Ware. The people always called her 'Madam,' because of her grave, dignified bearing and old-time stateliness.

"Madam Ware had always taken a great interest in needlework, and her home abounded in rich embroideries and choice bits of tapestry; while one of her most intimate friends told of her having a bit of rare old lace that was once owned by Marie Antoinette. This she was very proud of, and she kept it safely locked in an ebony box that her grandfather had brought from over the seas."

"Did you ever see it, grandma?" interrupted Nan.

"No, dear! I was little more than a child when Madam Ware died, and at her death all her belongings went to a distant relative, who lived far away in the South.

"As I was saying, when I was thirteen, Madam Ware's carriage stopped before our door, and, seeing mother in the garden, Madam beckoned her to the gate. In a few moments mother came into the kitchen where Patience and I were scouring the tins, and told us Madam Ware desired to see us. We hurriedly dried our hands, and with a considerable degree of awe followed our mother out to the carriage.

"After greeting us with a stately bow, she explained to us the object of her visit. To arouse an interest in needlework, she intended to offer a prize to the girl in our neighborhood who, under fifteen, worked the best sampler, which must be completed within four weeks. The prize was to be a dress pattern of beautiful Oriental silk. My heart almost bounded into my mouth at the thought that, *possibly*, I might be the successful one, and get what I had always wanted, a real silk frock."

"*Did* you get it, grandma?" asked Nan, eagerly.

"Wait, child, I haven't finished my story," remarked her grandmother, quietly. Then resuming: "Before Madam Ware drove away that morning, she left Patience and me enough material for our samplers — even to the needles to work them with. She gave us our directions, and told us that four weeks from that day all the girls were to assemble with their mothers at her home, where the samplers were to be examined and the prize awarded.

"Every spare moment we could get after this we spent on our samplers, and I suspect we often let our mother do more than her share of the work during those four busy weeks. At the end of the second week I had the entire border of my sampler done and about one-half of the letters, while Patience was steadily working on the third side of her border.

"'I'm afraid you're hurrying too much,' cautioned mother, as she examined my work one afternoon. 'Twas all she said, for our mothers were charged to make no suggestions and to offer no aid. I saw mother looked troubled when she examined the under side of my work, for I had left a number of loose silk-ends and a good many unsightly knots. Mother had always trained us to do our work well, but I was in a hurry to see my sampler completed, and so was careless about the little things that seemed to me of no account.

"At last the eventful day arrived, and, dressed in our Sunday frocks and well-starched sunbonnets, we started on foot — father had to use the horse to go to mill that day — to Madam Ware's. Patience and I had our samplers carefully folded up in clean white linen, and I can now see Madam's look of approval, as with childish courtesy we handed them to her.

"All the little girls in the neighborhood were there, and one could plainly see by their restlessness and furtive glances toward Madam Ware, how anxious each one was. And no wonder! for a silk dress, in those days, was something almost beyond a young girl's dreams, even.

"The excitement greatly increased when Madam Ware and two lady friends, who were visiting her, went into the back parlor where our needlework had been arranged for inspection. Many a little girl's neck was strained, that just a tiny peep might be taken through the partly closed door.

"After waiting in suspense — it *seemed* hours, though in reality it was a very short time — Madam Ware came into the room, and placed on the mahogany table the silk pattern — the much-longed-for prize.

"'Oh!' we exclaimed together, and forgot, for the moment, the suspense we were in, so carried away were we with the beauty and richness of that delicate fabric.

"Presently Madam again came into the room with two samplers in her hands. My heart gave a bound, for I immediately recognized one of them as my own, while the other one was my sister's. *What* could it mean? Surely there was but one prize offered!

"In an instant a hush settled over us — you could have heard a pin drop — as Madam Ware came forward.

"'After careful consideration,' she said, 'we have settled on two samplers that deserve special mention, but, as you know, only one can receive a prize.'

"She stopped and looked over to the sofa where Patience and I were seated. My breath almost left me, so excited I felt. Mother quietly reached over and took my hand.

"'This one,' continued Madam, and she held mine up to view, 'presents, as you all see, a most excellent appearance on the outside, and the prize' — 'is *mine*,' I ventured to whisper as she hesitated a second, and I involuntarily moved forward as though to receive it — 'would have been given to the one who worked it, Miss Rachel Winship, had sufficient care been taken with the under side;' and, as she spoke, she turned the sampler over, plainly showing the knots and loose silk-ends. 'As it is, the prize has been awarded to her sister, Miss Patience, whose work shows uniform care in what wasn't expected to show. It is very gratifying to me to be able to reward such meritorious work.'"

"And you wanted it *so much!*" sympathized Nan. "Didn't you feel dreadfully?"

"Yes, dear; and although I was glad for Patience," continued grandma, gravely, "I was a long time in getting over my bitter disappointment — all the more bitter because it was the result of my own carelessness. But the lesson it taught me has lasted longer, and has helped me far more, than the dainty silk frock could possibly have done.

"As mother was about to leave my room that night, after I had gone to bed, she whispered gently, 'Remember, dear, as in the case of the sampler, that whatever we make of ourselves in life is sure to depend, in great measure, upon the care we pay to our little, thoughtless habits.' And, Nan, I've always remembered it."

Kent's Hill, Me.

OUR BOOK TABLE

A Door Opened. By Alexander McKenzie. Boston: Houghton, Mifflin & Co.

One of the most fantastic and absurd touches in the picture of the socialistic millennium given by Edward Bellamy in his "Looking Backward" is the representation of the preaching of that coming "Golden Age." A man, after scanning the newspaper notices on Sunday morning, decides what preacher he will hear, and then has but to make the proper connection and put the telephone to his ear to enjoy the sermon. A strange conception of preaching is it which would separate the sermon from the personal presence and magnetism of the preacher. When that time shall come, the pulpit will indeed have lost its power.

Something the same is the sense of loss as we read the sermons of a great preacher. Peculiarly will this be true to one who, having been privileged to hear the pastor of the Shepard Memorial Church, Cambridge, shall turn the pages of this book. He will miss the flashing eye, the musical voice, the inspired and inspiring presence.

But half a loaf is better than no bread. Those who may not hear will esteem it a privilege to read. Those who have heard will be thankful for this aid to memory in preserving the helpful and inspiring thoughts. Especially will preachers be glad to learn, as far as printed page can teach, the secret of the power of one who has pre-eminently been called to preach.

Dr. McKenzie is not what would be called a doctrinal preacher, though the essentials of Christian doctrine are the basis of his, as of all true preaching. He is not an expository preacher, though his sermons never fail to give a deeper understanding of the true and spiritual meaning of the passage of Scripture with which they are joined. He is not strictly an analytical preacher. There are no clearly defined divisions and sub-divisions in his sermons. He fulfils the requirement laid down once by Rev. F. G. Morris in a sermon on ministerial education at the New England Conference, when he said: "Every sermon should have not more and not less than one main thought." In Dr. McKenzie's sermons there is ever one main thought, firmly grasped, and then in his own unique and striking manner turned that it may be seen at different angles and applied to the varying relationships of life. In his deep insight into spiritual truth there is much of the spirit of the seer. In his style of expression strength of simplicity is joined with much of poetical beauty, both of conception and language.

Perhaps a quotation from his sermon on "The Comforter, even the Holy Spirit," will illustrate both these characteristics: —

"One of our own clergymen, himself a poet, fond of the poetry of the English Laureate, found himself unable to understand, or appreciate as he felt he ought to do, the poem of 'Maud,' wherein we have the unfolding of a lonely, morbid soul which feels the influence of a passionate love. But it was granted to this man to sit one evening at twilight in Tennyson's study at Aldworth, and to hear him read his own words. The voice was deep, strong, musical, and it moved in a rhythmic chant, as if the poet were lost to everything about him, and were living only in his own lines, recalling the life which he had described and which had been very real to him. The reading was full of feeling and reality, and the voice changed with the thought, sometimes moving as the wind among the pine trees, and sometimes falling like the waves which throb upon the beach; and as the reading moved on, and when it was completed and the voice was still, the man had gained the meaning of the poem, had felt the power of its thought, the influence of its spirit. Somewhat in this way the Holy Spirit takes the words of Christ, the words of the apostles whom He has Himself instructed, reads them to our heart, gives His own tone to them, His own accent and emphasis, till we feel them as at no other time, and they gain possession of our mind; so that it may be said that no one has come to a full understanding of the life and teaching of Christ till he has had the Holy Spirit read to him, adding the charm of His own voice to the words which are thus inspired."

Take another illustration: —

"In Him — not in temple, not in golden streets, not in jeweled walls, not in gates of pearl, not in endless song and eternal rest, shall be the everlasting bliss, but in Him. The chief point of heaven is Christ. Let us not miss it. Try again, carefully, skillfully. Let us place our hand upon the bow underneath His hand, and our fingers around the string underneath His fingers. With His strength let us draw. Along the line of His light let us look. Then the arrow shall fly from His hand and ours, and shall reach the mark."

These quotations reveal also another feature of Dr. McKenzie's preaching which is, it seems to me, its most striking characteristic. As all roads in olden time led to Rome, so all his sermons lead to Christ. Most emphatically he "preaches Christ." Christ in His divinity as well as His humanity, Christ in His fullness of blessing, Christ not only saving from sin, but giving abundance of life, Christ the Helper, the Friend, the Elder Brother, the all-powerful, ever present, divine Saviour of men — this is the sum and substance of his preaching.

It is ever the "old, old story" that he tells, but he proves that in preaching as well as in experience it can be "old, yet forever new." Let us give one more quotation: —

"I speak lightly of no man's religion. It is too sacred. But to me the most pitiful thing which is known by that name would be to see a man who has looked upon Christ our Saviour, who has heard His words, who has marked His compassion, who has felt the glory and the sweetness of His presence, pass Him by to find elsewhere the help which He came to bring, and lived and died to make possible for us."

One of the sermons in this volume is of especial historical interest. It is entitled, "The Story of a New England Church," and sketches the history of the Shepard Memorial Church from its establishment, more than two centuries and a half ago. It is not burdened with details, but vivid touches here and there make the pictures stand out in clearness and beauty, while the lesson from the past for the present is strongly enforced.

One feature of the book which greatly adds to its value is the life-like portrait of the author which forms the frontispiece. Sitting, book in hand, but robed as for the pulpit, you can easily imagine him on the point of rising to utter the words which you read.

Paul, a Servant of Jesus Christ. By Rev. F. B. Meyer. Fleming H. Revell Co.: Chicago and New York. Price, $1.

The multitude who read Mr. Meyer will give hearty welcome to this volume. The author is a loyal and enthusiastic student of the great apostle, and is possessed by him and his striking individuality. In his preface he says: "Of the many sacred biographies I have written, this is by far the most interesting. For days and weeks together I have lived in the company of this glorious man, but only to feel that he transcended all one's loftiest conceptions. Like some great mountain range, the more his character is traversed the more it grows on the imagination." No one can read this book without receiving a larger and more comprehensive view of Paul.

The Revelation of St. John the Divine. An Interpretation. By A. H. Ames, M. D., D. D. New York: Eaton & Mains. Price, 90 cents.

This is a worthy, scholarly attempt at a new interpretation of this old book of symbols, which has so long tested the inventive genius of hundreds, we may say thousands. The author has little or no sympathy with those multiplied theories of interpretation which make the book of Revelation an epitome of history, either of particular epochs or as a whole, predicting the history of events great or small, in the progress of the world or church. He believes that all the symbols of this book may be properly interpreted in another way, and so makes the attempt. It is a volume of 276 pages, divided into seven chapters. Those who have a taste for such studies will find in this book much to deeply interest them, and to cast more or less light on those long-standing and perplexing problems, which, we doubt, will ever be settled until "the words of the prophet shall come to pass" (Jer. 28: 9).

Immortal Hymns and their Story. The Narrative of the Conception and Striking Experiences of Blessing Attending the Use of Some of the World's Greatest Hymns. By Louis Albert Banks, D. D. With Portraits and Illustrations by Norval Jordan. The Burrows Bros. Co.: Cleveland, Ohio.

This volume is an example of fine artistic book-making. Printed upon heavy calendered paper, in large and clear type, and with very fine illustrations, it is an exceedingly handsome volume. There are portraits of John and Charles Wesley, Phœbe Cary, William Cowper, Philip Doddridge, George Duffield, Charlotte Elliott, John Fawcett, Paul Gerhardt, Reginald Heber, Martin Luther, James Montgomery, John Henry Newman, Ray Palmer, Robert Robinson, Samuel Francis Smith, Augustus Montague Toplady, Isaac Watts, Henry Kirke White, and William Williams. The biographical sketches of the authors and the illustrations given with the most remarkable hymns are very interesting, and in some cases thrilling.

Memory and Its Cultivation. By F. W. Edridge-Green, M. D., F. R. C. S., Author of "Color Blindness and Color Perception," etc. D. Appleton & Co.: New York. Price, $1.50.

This is another of the volumes of "The International Scientific Series," which an educated public has received with so much favor. The practical value of the book is thus attested by the distinguished author in his preface: "After discovering the facts which led me to write on the subject of Memory, I found that I could learn a subject in about a fifth of the time that it previously took me. I hope that those who read this book will be able to improve their memories in a corresponding degree."

Australia and the Islands of the Sea. By Eva M. C. Kellogg. Silver, Burdett & Co.: Boston.

This is Volume VIII of the valuable "Young Folks' Library," edited by Larkin Dunton, LL D. The wide diversity of its subject-matter, and the beauty and variety of its illustrations, together with its choice maps, give this book a peculiar interest. So far as we know, it is the first single volume which contains a general description of all the islands of the globe, with their distinctive features. To those who have always regarded the islands as small and unimportant places on the face of the earth, this book will be a revelation. They will be amazed at the great variety of formation and of distinctive characteristics, and at the curious habits and customs of the natives of these many little worlds. They will find that even some of the smallest islands have been important factors in the history of the world's civilization and progress, and that, from first to

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last, a novel and fascinating interest attaches to these miniature kingdoms and principalities.

Scribner's Magazine. Published Monthly, with Illustrations. Vols. XXI. and XXII. Charles Scribner's Sons: New York.

The bound volumes of this magazine are particularly handsome — an interesting library in themselves. Scarcely any volumes that can be placed in the home or public library would furnish more attractive and useful reading.

Selections from the Essays of Elia. By Charles Lamb. Edited by Caroline Ladd Crew, B. A. Leach, Shewell & Sanborn: Boston. Price, 35 cents.

This is one of the "Students' Series of English Classics." The introduction contains a critical biographical sketch of Lamb.

The Pew to the Pulpit. By Judge David Brewer. Fleming H. Revell Company: Chicago. Price, 20 cents.

Judge Brewer makes some very practical suggestions to the ministry from the viewpoint of a layman.

Stepping Stones to Literature: A Third Reader. By Sarah Louise Arnold, Supervisor of Schools, Boston, and Charles B. Gilbert, Superintendent of Schools, Newark, N. J. Beautifully illustrated with choice originals, reproductions of masterpieces, and portraits of authors. Silver, Burdett & Company: Boston, New York, Chicago, Philadelphia. Price, 50 cents.

The third book in Silver, Burdett & Company's new series of eight graded readers, aptly called "Stepping Stones to Literature," is no less attractive than the two volumes which preceded it. Pupils in this grade have advanced sufficiently to read stories of two or three pages, with some pretension to simple plot and variety of incident. Fables and fairy tales predominate in this reader, including a number of Hans Christian Andersen's inimitable stories. The poetical selections are unusually attractive. The illustrations include some fine reproductions of masterpieces by Raphael, Meyer von Bremen, Herring, Schreyer, Dieffenbach, Laux, Munier, and others.

The Odd One. By the Author of "Probable Sons," "Eric's Good News," etc. Fleming H. Revell Co.: New York and Chicago. Price, $1.

In this delightful volume for little people Betty, the small heroine, is the "odd one" in a family of five children, coming as she did between the two oldest and the two youngest. One cannot help loving this wee maiden whose tender heart is so greatly troubled about "tribulation," and who in her artless unconsciousness brings happiness and peace to the world-weary hearts of several grown-up people. Would that there were more children in the world like this dear little "odd one!" The story is beautifully printed, with such wide margins at side and bottom of the pages that Miss Lathbury's dainty illustrations all appear therein, greatly adding to the charm of the book.

The Truth about the Trouble at Roundstone. By Rev. William E. Barton, D. D. Illustrated. Boston: The Pilgrim Press. Price, 50 cents.

Vivid in its pictures of nature and in its representation of the speech and life of the people in the Roundstone Valley, the events of the story group around the alienation and reconciliation of two men who had been close friends. It is a good illustration of "how great a matter a little fire kindleth."

The Converted Catholic. Edited by Father O'Connor. Vol. XIV. January to December, 1897. New York: James A. O'Connor. Price, $1.50.

The *Converted Catholic* is a monthly magazine which Mr. O'Connor commenced in 1883 "for the enlightenment of Roman Catholics and their conversion to evangelical Christianity," and it has admirably fulfilled its purpose. The testimonies of five thousand converts from Rome have been published in its columns, and cheering news of the progress of the work fills its pages every month.

Sim Galloway's Daughter-in-Law. By Rev. William E. Barton, D. D. Illustrated. Boston: The Pilgrim Press. Price, 50 cents.

The people of the Kentucky mountains figure in this, as in several other of Dr. Barton's books. The trouble and sorrow which came to Sim and his good wife through their wayward son, and later by the obstinate disobedience of the granddaughter whom they have reared, is turned to gladness by the reformation of the child's mother and the reuniting of the family through her influence. The narrative is very interesting.

Suggestive Illustrations on the Books of the Bible — Matthew. By F. N. Peloubet, D. D. E. E. Herrick & Company: New York. Price, $1.25.

This is the initial volume of a series which Dr. Peloubet considers the most important work he has ever undertaken, and the culmination of a life work devoted to Biblical research and study. This first volume, on St. Matthew, forms an excellent collateral help to the study of the Sunday-school Lessons for the first half of 1898. It contains illustrations from all sources, library references to further illustrations, and references to celebrated pictures. It gives not only stories, but illuminating sketches drawn from a great variety of sources with which Dr. Peloubet's work has made him familiar, and for which it has given him special facilities. Its suggestions will awaken thought and bring additional ones to the mind of the reader. It will prove especially useful to leaders and minor helpers in prayer-meetings, and particularly so to the young people of the church societies.

Magazines

— The leading article in *Frank Leslie's Popular Monthly* for February is a description of "The Gold Regions of the Klondike," by Henry Clay Colver, of Seattle, with numerous and excellent illustrations. A paper on "Alaska, the Land of the Klondike," by R. H. Herron, follows, also richly illustrated, and accompanied by a 16x22-inch map of Alaska. An important contribution of special interest to Methodists is that by Ferdinand Cowle Iglehart, D D., in which he gives the history and growth of Methodism in this country, and presents more than forty portraits and views. It is the third paper in the series entitled, "The Religious Denominations of America." A fourth paper on Andrew Jackson; "Life in Norway;" "Wheeling in Picardy;" "The Army of the Potomac," are illustrated articles of interest which, with the excellent short stories and poems, combine to make a superb number of this delightful magazine. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

— John Vance Cheney is the subject of the "American Poets of Today" series in the February *Current Literature*. The contents this month is up to the usual high standard, the varied departments being filled with the cream of the month's literary output. "A Literary Forecast," "Insurance against Non-Employment," "Criticism of Daily Life," "Country Life," "Is Impressionism Dead?" "Advertising de Luxe," "Misplaced Energy," are some of the topics treated editorially, and the selected readings are from such authors as Alphonse Daudet, F. M. Hopkins, Frances Hodgson Burnett, and Henryk Sienkiewicz. (Current Literature Publishing Co.: 55 Liberty St., New York.)

— *Little Folks* is a new illustrated monthly for the youngest readers, which easily takes a place in the front rank among juvenile magazines. The stories are bright and entertaining, the rhymes delightfully amusing, and the pictures fascinating. The story of "Bobby's Corduroy Trousers" and the poem of "The Toothsome Snow Man" are particularly good contributions in the January number. Make the children happy by a year's subscription to *Little Folks*. (S. E. Cassino: Boston.)

— The initial article in the *Methodist Magazine and Review* for February is a finely illustrated one on "The Austro-Hungarian Question." This is followed by a paper descriptive of the Barren Lands of Canada. Rev. J. C. Seymour provides a character-study of the reigning Emperor of Germany. Life-sketches are also given of Cyrus W. Field and Rev. W. L. Watkinson. "How Christ came to Nanaimo" is a stirring story by Rev. Arthur Browning. (Toronto: William Briggs.)

— The cover of the February *What to Eat* is gorgeously suggestive of the Valentine season, with its yellow-haired cupids, big red heart, and chocolate-haired, blue-draped woman. "A Danish Valentine Dinner Party," "What We Found to Eat in the Heart of the Rockies," "A Seasonable Dinner," "About Oysters," and "Mexican Recipes," are some of the topics this month. (Pierce & Pierce: Minneapolis, Minn.)

— "Chronicle and Comment" in the February *Bookman* is quite profusely illustrated, with portraits of Theodore Watts-Dunton, Robert Browning, Ellen Nussey, "The Pines" (the home of the poet Swinburne and Mr. Watts-Dunton), the graves of Matthew Arnold and Heine, two views of the Chateau de Velor, a reproduction of Fred Barnard's picture in "A Tale of Two Cities," etc. Adolphe Cohn provides a critical paper upon "Alphonse Daudet," with portrait, and Coulson Kernahan writes up Theodore Watts-Dunton. "The Pædagogical Type" is described by George Merriam Hyde. Prof. B. F. Leggett has a quatrain, "In Capricorn." There are the usual well-filled pages of reviews of important books. (Dodd, Mead & Co.: New York.)

— The third of Rudyard Kipling's irresistibly funny "Just-So Stories" appears in the February number of *St. Nicholas*, and tells "How the Rhinoceros Got his Wrinkly Skin." The tale has full-page illustrations by Oliver Herford. In addition to new and exciting chapters in the four serials — "The Buccaneers of Our Coast," "The Lakerim Athletic Club," "Two Biddicut Boys," and "With the Black Prince" — there are many short stories, sketches, poems and jingles, with an abundance of attractive pictures. No wonder *St. Nicholas* is such a household favorite! (Century Co.: Union Square, New York.)

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THE SUNDAY SCHOOL

First Quarter Lesson VIII

SUNDAY, FEBRUARY 20, 1898.

MATT. 10: 2-15.

REV. W. O. HOLWAY, D. D., U. S. N.

THE TWELVE SENT FORTH.

I Preliminary

1. GOLDEN TEXT: *Freely ye have received, freely give.* — Matt. 10: 8.

2. DATE: A. D. 29; early in the year.

3. PLACE: Galilee.

4. PARALLEL NARRATIVES: Mark 6: 7-11; Luke 9: 1-6.

5. HOME READINGS: *Monday* — Matt. 10: 1-15. *Tuesday* Matt. 10: 16-23. *Wednesday* Matt. 10: 24-33. *Thursday* Matt. 10: 34-42. *Friday* — Jer. 1: 7-19. *Saturday* — Acts 8: 1-8. *Sunday* Mark 16: 14-20.

II Introductory

It was after His second rejection in Nazareth that our Lord, attended by His disciples, entered upon His third missionary circuit through the towns and cities of populous Galilee. His labors as Teacher, Preacher, Healer, though incessant, seemed to His mind painfully inadequate as He studied the numbers and spiritual destitution of the people. His compassion was moved by the eagerness with which the multitudes followed Him everywhere. They seemed utterly neglected, and resembled in His eyes a flock of sheep, shepherdless, scattered, torn by ravenous wolves; and His single voice, calling them to the new fold and the Good Shepherd, could reach but a small part of them. Great was the harvest, but few the laborers. So He took His disciples into His confidence, and bade them pray "the Lord of the harvest" to thrust forth laborers into these whitening fields.

Their prayer was a part of their personal preparation for the work; for none were so qualified as they, after following so closely their Master's steps and drinking in His teachings. The Evangelist takes occasion to enumerate them before they were sent forth on their difficult mission. He tells us, too, of their endowments — the Christly authority conferred upon them to exorcise demons and to heal every species of sickness or disease. Their field was limited to the Jews — neither the Gentiles nor the Samaritans were to be visited. "The lost sheep of the house of Israel" were to engage their entire attention and sympathy. The burden of the instruction given them was to care not and to fear not. They were to go forth as they were, taking nothing for their journey; reckless of food, raiment or money; finding a temporary home wherever "a son of peace" might receive them, and shaking off the dust of their feet, when rejected, as a solemn testimony that they "cleared themselves of all responsibility for that judgment which should fall more heavily on wilful and final haters of the light than on the darkest places of a heathendom in which the light had never, or but feebly, shone." And the twelve went out, two by two, and preached repentance, and healed the sick, anointing them with oil, and cast out many devils.

III Expository

2. Now the names. — Four lists of the apostles are given us, one by each of the synoptists, and one in the Book of Acts. **Apostles.** — The word occurs in this Gospel only here. The literal meaning is, "sent forth," or "envoys," "legates," "missionaries." The title was not restricted to the twelve; for Matthew was added to the number, and Paul was "called to be an apostle." James, the Lord's brother, and Barnabas were also spoken of as apostles. **The first, Simon, who is called Peter.** — The writer does not speak of the *second*, the *third*, etc. Peter stands first on all the lists. Not that he was the superior of any in rank or authority — he was first among equals. "There was no hierarchy in the order." "Simon," or "Simeon," is Hebrew for "hearing;" "Peter" is Greek for "stone." **Andrew his brother.** — "Andrew" means "manly." He brought Peter to Christ (John 1: 40 42). But little is known of him. Tradition makes him a preacher in Scythia, Greece and Asia Minor, after the Gospel history. He is said to have been crucified on an X-shaped cross, called "St. Andrew's" in consequence. **James, the son of Zebedee, and John his brother** — another pair of brothers. Their mother's name was Salome. They are supposed to have been own cousins of our Lord, and with Peter constituted the elect three, the innermost circle of the disciples. James was martyred under Herod Agrippa (Acts 12: 2) in A. D. 44. John was "the beloved disciple," the author of the Gospel and the Epistles which bear his name, and the Apocalypse. He died in extreme old age.

3. Philip and Bartholomew — another pair, but not brothers. The name of Philip is always first in the second group. Philip brought Nathanael to Christ (John 1: 45 51), and this Nathanael is supposed, for many reasons, to have been the same as Bartholomew; even in the Gospel history but little is known of either Philip or Nathanael, and traditions concerning them conflict. **Thomas and Matthew the publican.** — The word "Thomas," and also "Didymus," meaning "twin," Dean Plumptre suggests that in this pair we have a third pair of brothers. Of the parentage, birthplace and call of Thomas we have no record. His disposition was affectionate, but skeptical. He is said to have preached the Gospel in Parthia, or Persia, and to have been buried in Edessa. Matthew, also called Levi, was the son of Alphæus — probably not the same Alphæus who was the father of James. He was a tax-gatherer for the Roman Government when called to the discipleshood, and wrote the Gospel that bears his name. His subsequent history and fate are very uncertain. **James, the son of Alphæus** — commonly called "James the Less," to distinguish him from James, the brother of John. His mother's name was Mary, whose husband's name is given by John as Cleopas, or Clopas, "a less Græcised form of the name Alphæus." He always stands first in the third group. He is not to be confounded with the James, "the brother of the Lord," of Acts 15: 13 and Gal. 1: 19, who was the writer of the Epistle of James. **Lebbeus whose surname was Thaddeus.** — Luke, both in his Gospel and in the Acts, makes no mention of either Lebbeus or Thaddeus, but substitutes the name of "Judas of James" (commonly rendered "Judas, brother of James," though "son of James" is preferred by certain scholars). This Jude or Judas is not regarded as the same as the Jude or Judas who was one of "the brethren of the Lord," and who wrote the Epistle of Jude.

4. Simon the Canaanite (R. V., "the Cananæan"). — Luke calls him "Simon Zelotes," or zealot. "The fierce party of the zealots professed a rigid attachment to the Mosaic law; they acknowledged no king save God. Under Judas the Gaulonite they rose in rebellion at the time of the census" (Cambridge Bible). **Iscariot** — probably "of Kerioth, in Judæa; hence the only non-Galilean in the apostolic ranks. He stands invariably last in the lists.

The choice of the traitor remains a part of the great mystery concerning God's sovereignty and man's free choice. From the fact that he was the treasurer, it has been inferred that he had special administrative ability which might have been of great service to the apostolic church. Each of the twelve had a peculiar gift. They were by no means ignorant or dull. They had fair natural abilities, a teachable disposition, and the common religious education; some had been in the preparatory school of the Baptist; Peter and John were men of genius, especially the latter, as his Gospel abundantly proves; John possessed a house in Jerusalem, and was connected with the family of the high-priest. All were unsophisticated, simple-hearted, open to conviction, and fit vessels to be filled with the saving knowledge of Christ (Schaff).

5, 6. Jesus sent forth — two by two (Mark 6: 7). **Go not into the way** (R. V., "any way") **of the Gentiles.** — They were to avoid Gentile territory, for the divine order was, "to the Jew first, and also to the Gentile." **Into any city of the Samaritans enter ye not.** — Says Dr. Abbott: "The Samaritans were a mongrel race produced by an intermixture of Jews and heathen. Their religion was a composition of the worship of the true God and of idolatry (2 Kings 17: 24-41). The enmity of the Jew against them was intense (John 4: 9), and their character and conduct were characteristic of an apostate race." Later, in Acts 1: 8, this prohibition is rescinded: "Ye shall be witnesses in Jerusalem, and in all Judæa, and *in Samaria*," etc. **Go rather to the lost sheep of the house of Israel.** — He recalls the spiritual scene on which He had been dwelling — the shepherdless sheep of His own race, for whom neither scribe, nor Pharisee, nor doctor of the law cared, in a shepherdly sense.

Our work for Christ should begin with those nearest to us. We are to preach the Gospel to our neighbors and friends, and so test our capacity before reaching out with religious ambition for a larger field of personal work and among the heathen at home or abroad (Abbott).

7. As ye go, preach. — Proclamation of the kingdom was the first injunction, preceding that of healing. **The kingdom of heaven is at hand.** — They were to take the text of John the Baptist, and proclaim the reality and nearness of the prophesied and expected kingdom, or Messianic rule, and lead the people to prepare for it by repentance. "It was their office, in this mission, to raise an expectancy, and so prepare the way for instruction, which Christ afterwards afforded" (Abbott).

8. Heal the sick, cleanse the lepers. — "He qualified them, as well as authorized them" (Ellicott). They had to do with the body as well as the soul in their beneficent errand. **Raise the dead.** — These words are retained in the Revised Version, though omitted in many MSS. Whether the apostles in this early trial really restored the dead to life, we are not told; there are cases of it, however, after the resurrection. **Freely ye received, freely give.** — That is, don't put your spiritual wares, or your special endowments, upon the market; don't traffic in them. They cost you nothing — bestow them gratuitously. "Without money, without price," is God's offer.

9. Provide neither gold (R. V., "get you no gold") **nor silver, nor brass.** — "They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were" (Alford). Not a copper of money were they to carry. **Purses** — the belt, or girdle, still used for the purpose.

10. Nor scrip (R. V., "no wallet") — no food-bag. It was made of "the skins of kids stripped off whole, and tanned by a very simple process" (Thomson); in Mark, "no scrip, no bread." **Neither two coats** — no change of garments. **Neither shoes** — "neither be shod with sandals" (Mark);

"carry no shoes" (Luke); don't carry an extra pair of sandals. Nor yet staves (R. V., "nor staff") — "save a staff only" (Mark). "They were not to procure expressly for this journey even a staff; they were to take with them the usual staff only. The whole of this prohibition was temporary only; for their then journey, and no more" (Alford). The workman is worthy of his meat (R. V., "the laborer is worthy of his food") — a trite truth.

He would relieve them from worldly anxiety, and teach them to devote themselves wholly to the preaching of the word; next He would prove to them His own power, and therefore He afterwards asked them, "When I sent you without purse and scrip, lacked ye anything?" (Wordsworth.) — Under other circumstances Jesus gave very different instructions (Luke 22: 35, 36). His disciples carried some money with them (John 12: 6; 13: 29) (Peloubet). — It is (as Stier remarks) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them (Alford).

11, 12. Into whatsoever city . . . inquire (R. V., "search out") . . . worthy — "inclined to receive you and your message, worthy that you should become his guest" (Alford). "They must not lodge with those whose character would bring scandal upon their profession" (Sadler). There abide. — Hospitality is free in the East, especially in places where inns are rare. A traveler even now, says Prof. Isaac H. Hall, is allowed "to stay three days in a house to which he comes for entertainment, without disclosing even his business." Frequent change of residence would hinder the purpose for which the twelve were sent out. When ye come into a house — R. V., "as ye enter into the house." Salute it — using the customary salutation of "Peace be unto you!" Luke says, "Peace be to this house!" (10: 5.)

13, 14. If the house be worthy — if it contain "a son of peace." Let your peace come upon it — a benediction, or blessing, accompanying them as priests. If not worthy, let your peace return to you. — Its outgoing being checked by non-receptivity, the apostles must try elsewhere for an abiding-place. Shake off the dust of your feet — "a symbolic act expressing that they renounced all responsibility for them, and would not keep a particle of the ruin that must come on such ungodly people" (Peloubet). "It was the custom of the Pharisees, when they entered Judæa from a Gentile land to do this act, as renouncing all communion with Gentiles. Those, then, who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles" (Alford).

Stier remarks that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the country and ages in which their mission may lie. So we find the Greek salutation instead of the Jewish form of greeting in Acts 15: 23; James 1: 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people (Alford).

15. More tolerable for the land of Sodom, etc. — Having had less light, they were less responsible. Says Peloubet: "When we read of the destruction of Jerusalem forty years later with its unutterable horrors and 'great tribulation such as was not since the beginning of the world to this time, nor ever shall be,' we understand the meaning of this warning to the Jewish towns. And it is but a visible type of what will befall individuals; and yet over all Jesus weeps as He did over Jerusalem, and desires earnestly that they should repent and escape." In the day of judgment — both temporal and final; both now and hereafter.

IV Illustrative

The time would come when Jesus might say to His chosen ones, "Go ye into all the world, and preach the Gospel to every creature;" but that time was not yet. The twelve, at the period of their first trial mission, were not fit to preach the Gospel, or to do good works, either among Samaritans or Gentiles. Their hearts were too narrow, their prejudices too strong; there was too much of the Jew, too little of the Christian in their character. For the catholic work of the apostleship they needed a new divine illumination, and a copious baptism with the benignant spirit of love. Suppose these raw evangelists had gone into a Samaritan village, what would have happened? In all probability they would have been drawn into disputes on the religious differences between Samaritans and Jew, in which, of course, they would have lost their temper; so that, instead of seeking the salvation of the people among whom they had come, they would rather be in a mood to call down fire from heaven to consume them, as they actually proposed to do at a subsequent period (Brúce, "Training of the Twelve").

Souvenir History N. E. Conference

BISHOP W. F. MALLALIEU.

I HAVE just examined with considerable care Volume 2 of the Souvenir History of the New England Conference, published by Rev. W. A. Thurston. In its line it is a work of rare merit. Its value will increase with the progress of years. It will preserve for future generations not only the history of the church organizations of the Conference, but also the present style of church architecture, and, possibly of greater importance in some respects, the features of the present pastors of the churches, and also not a few of the wives of the pastors and some of the prominent workers in the church of today.

This volume also contains the records of the self-sacrifice and devotion to duty so characteristic of our early New England Methodists. It gives us at least glimpses of the heroic men and women who toiled and suffered in their efforts to "spread Scriptural holiness" over hard, inhospitable and unpromising fields. Those who have gone before us have had but scant praise for what they planned and did. Very briefly this book tells the story, and surely the example given by these pioneers must inspire the hearts of all who come to know them.

This second volume in many respects excels the first, and is a model of good taste and faithful work. It will certainly commend itself to all our Methodist people. Mr. Thurston deserves encouragement for the creditable manner in which he has performed his self-imposed task. The book ought to have a large circulation among both preachers and people.

— The *Christian Work*, New York, observes: "ZION'S HERALD adopts the smaller newspaper-form approaching that of this journal. The HERALD is one of the best conducted Methodist journals in the country, and is entitled to the distinction of being as free from commonplace as the tropics are free from glaciers."

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The Deaconess Department

DEAR FRIENDS: It is a pleasure to comply with the request to send Deaconess news from my old home.

It was my privilege recently to attend in the Book Concern building, Chicago, the annual meeting of the Deaconess Society of the Methodist Episcopal Church. As some may not know about this Society, a word of explanation may be permitted. Its membership is composed of deaconesses, any licensed deaconess of the Methodist Episcopal Church being eligible; and, in passing, let me say that action was taken at the meeting which will result in a circular being sent to each deaconess in the United States whose address is known to the secretary, which will set forth the advantages of belonging to this Society, and it is hoped that all licensed deaconesses will enroll for mutual benefit. This benefit may be briefly suggested in part by the following statements of the purposes of the Society: Uniformity of method, exchange of workers, and care of disabled workers not otherwise provided for.

During the meeting the trustees received official reports concerning the real estate held in trust by them, and the institutions directly under the care of the Society. The Orphanage and Agardum Sanitari, both at Lake Bluff, Ill., and the De Peyster Hospital at Tivoli, N. Y., were reported statistically, but, like all Christian work, no report can really show the precious good that is being done. Offers of other institutions to come under the direction of the Society were considered, and it is plainly evident that there is to be no limit to the possibilities of work on all lines if only the right kind of women, in sufficient numbers, come into this work to be used of the Lord in the service of His church.

Another very important question under consideration was that of arranging for a mass meeting to which not only all deaconesses, but all friends of the movement, will be invited, looking toward a more widespread knowledge of the beneficent ministry of this movement, in order that more workers may be secured and also larger means for the prosecution of its methods for reaching all classes of people in our large cities. Due notice of time and place of this meeting will be given through all the church papers, and we bespeak the fervent prayers of God's people that His Spirit may so fully inspire and guide in all that is done that the largest possibilities for good may be realized.

It has been my privilege to visit the Chicago Training School and the Chicago and Milwaukee Deaconess Homes, meeting in each dear friends both old and new, and receiving fresh inspiration through seeing such plain evidence of the Divine blessing upon the efforts put forth "for Jesus' sake." Everywhere, as in our own New England work, there are great possibilities of extension when the Lord shall call added workers into the field, and inspire even more generous giving on the part of His stewards, in order that the increase of the work shall be made possible.

With large faith and expectation that this will be the case, I am sincerely yours in Christ, MARY E. LUNN.

Racine, Wis.

Our Question Box

must be omitted this month, but we hope our friends will continue to send queries of general interest in the work, and we will try and have them satisfactorily answered.

Deaconess Work in Boston

691-693 Massachusetts Avenue.

Training School

The series of lessons on the Bible and its history, including "Gospel Records" by Nast, and "How we Got our Bible" by Smyth, will greatly aid in deepening the student's interest in the Book of books.

"Methods of Work," a course of study given by different ministers of Boston and vicinity, is proving very helpful.

The students are growing better acquainted with Abraham, Moses, and Joshua, and others of the "Roll Call of Heroes." And as to the prophets, one seems to *live* among them as lessons from their lives and their divine messages are listened to from week to week. Our Saviour and His greatest apostle, Paul, are nearer and dearer to our hearts, more vivid pictures of their times come before our minds, and our zeal for God's service is increased as we study them closely with our teachers.

"On the subject of Gnosticism, I am an agnostic," laughingly exclaimed a former student as she took up the studies of the early heresies. We feel quite sure this will not be true of our class after making the acquaintance of Church History with our able, patient teacher.

Two lessons in our expected course in Sociology have been given so clearly that the study which may have seemed formidable to some will, we trust, prove to be far otherwise, and help our students to really see "society in perspective."

A course of lessons in nursing is taken by all the students. By practical demonstration a trained nurse clearly teaches them the care of a sick room, how best to bathe, dress and move a patient, how to cook their food, what to do in emergencies, and many things of great benefit in our work among the sick. A more extended course is then taken in our Hospital by those who remain with us as nurses. This instruction in the School is valuable and appreciated by the students.

Hospital Notes

—During the month of January 27 patients were cared for in the Hospital; 5 of these were free patients, and the regular price was reduced for others. We were obliged to refuse admission to a number for want of room and means to support free, or almost free, patients. The Hospital has been so full that, in the close calculation of going and coming patients, we have had to make an extra bed by putting a cot in one of the wards.

—Two nurses have been added to the number in training, and three deaconesses, Misses Betts, Brown and Lundwall, have completed their course of two years' training in the Hospital. Miss Brown will go to her home in Toronto for a vacation of a few months. The others will remain as deaconess nurses in the Hospital.

—Several circles of King's Daughters and other friends have each generously undertaken to furnish supplies for one year for a bed. As many are asking just what these supplies are, we give the list: For each bed in the hospital one dozen sheets 2¼ yards wide, cut three yards long, with four-inch hem on each end; two dozen pillow cases, half a yard wide and one yard long when finished, with three-inch hem; one dozen towels with hem, not fringe; one pair white blankets; two light-weight white spreads; one-half dozen table napkins; one-half dozen tray cloths 12 by 18 inches; two white linen pockets; small dishes for tray.

THE VISITOR'S FIELD.

While taking tea with one of her parishioners one Friday evening, a deaconess told of a family that had had no food but bread and water for several days. The family consisted of father, mother, and two children. The father had been out of work for three months. The mother wanted to go to church, but did not have suitable clothing to wear. At night, after the mother had retired, and her husband supposed her to be asleep, he would take down the Bible and read. The man at whose comfortable table the story was told, gave some money to the deaconess, and ordered groceries the next day for the destitute family.

We received a letter a few days ago asking us to use the dollar enclosed for a family to whom the donor's attention had been called through a note on the Deaconess page in ZION'S HERALD. The money was taken to the house, and the deaconess returned to report that the man, who had consumption, had passed away triumphant in faith in our Lord Jesus Christ. The mother is left to earn a living for herself and two little boys.

A lady said, "Tell me something more about the blind woman spoken of in your page of ZION'S HERALD." We gave her further particulars of this sad case, and another dollar from the Lord's treasury was entrusted to our care. This woman's religion seems to turn to cash when she sees a deaconess, for again we met her, and taking another dollar out of her purse she said, "This may help some one this cold weather." These things encourage us and lighten our work, for we cannot help carrying something of the burdens of these tired and sorrow-stricken ones.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

Home Notes

—The pleasure afforded us by the work in the Home this month has been great. Twenty-four Missionary Gleaners spent an evening with us recently. After enjoying games, a program, and refreshments, we were led to hope the burden of souls might be so laid on some of the young hearts that in the years to come we may hear them saying, "Send me."

—The regular business meeting of the Deaconess Aid Society was held Jan. 21. At an entertainment lately given, this society cleared over $50, which will be applied toward the $3,000 which must be secured in order to obtain the $8,000 so generously offered.

—Jan. 19 the Union Epworth League voted $100, which will also be added to the same fund.

—Our Kitchen Garden class brings the life, energy and enthusiasm that children only have. It meets once a week, and after the lessons are given theoretically and the children have done their work by means of the miniature household furnishings, they are taken into the living rooms of the Home that they may carry into practice the principles taught in the schools. Beds are perfectly made and rooms put in order by the little hands. The quickening effect of these lessons upon the children is surprising, and their knowledge is carried into the various homes. One mother was recently asked by another if her pillows had been "shaken in

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waves and billows and put near the windows to air." "I believe," said she, "those women [deaconesses] know everything."

—— At one of the regular meetings of our sewing class, where garments are made in common and then given to the most needy ones of the company, the time was devoted to hat-trimming. Great pleasure was afforded in distributing these hats to the children, each one declaring hers the prettiest.

—— It was on this same tour that we met a little colored boy, and on inquiring as to his Sunday-school relations found him more interested in tales of haunted houses and ghosts than Bible stories. After some conversation and an incident to illustrate the way in which most delusions vanish, the boy thoughtfully said, "Well, there is the Holy Ghost, any way." How true! And how glad we were for an opportunity to give this little child some idea of the Holy Spirit.

AN ENCOURAGING INCIDENT.

One of our pastors sends the following interesting incident:—

"Why do you not send for a priest?" inquired a kind woman who was waiting on a very sick neighbor.

"Because I am a Protestant," was the reply.

"Then, why not send for a minister?"

"I am not acquainted with any in this city. The only minister I have met in the five years since I came from England is Mr. ——, who lives in —— and baptized our little boy."

"But I am quite sure he lives in this city now."

"Then I would like to see him."

The above conversation brought a neat-looking lady to my door, one chilly October day, who informed me that a woman in a dying condition desired to see me. After some searching for the place, I found myself in a dingy little cottage in a lonesome part of the borders of the city. Everything had the appearance of extreme poverty. The husband, a man of about thirty years of age, lily clad, was trying to care for his little family. Two boys, about three and one and one-half years respectively, barefoot and dirty, were lying on a lounge, which served as a bed at night with no cover except the father's well-worn overcoat. The wife was lying very sick in a small chamber leading off the main room, on a bed whose only covering was a much-soiled comforter. After a brief conversation I read a portion of Scripture and offered prayer.

On my return I reported the case to our deaconess. She found that the man was an engineer who had been out of work for five months. Articles of furniture had been sold until but few remained. As she endeavored to prepare some warm drink, she could find not more than six or eight dishes in the pantry. After making the woman as comfortable as possible, she read from God's Word and asked His help and direction.

That evening the Deaconess Aid Society met. The case was presented. A donation of $1.50 was made. The deaconess, with happy heart, bought meat, vegetables and groceries; and by further solicitations secured a pair of blankets, sheets, and pillow-cases.

On the next day, which was Saturday, the deaconess, with the pastor's wife, made a visit to this sad home, with baskets and bundles in profusion. They found the woman very sick, but grateful. After giving her a refreshing bath, changing her bed clothing, and tidying up the room, they tried once more to teach her the lesson of trust in the blessed Master and left her more comfortable for the Sabbath day.

Insufficient and unwholesome food had largely been the cause of the woman's illness. The doctor said that she could live only a short time in her present condition, but thought there might be hope for her if placed in the City Hospital. Accordingly, on Monday morning, the deaconess was seen riding with two strong men in an ambulance to the out-of-the-way place. Stopping a little short of her destination, lest the woman, seeing them, should change her mind, she entered and made known her plan. It was agreed to; and by 12 o'clock the sick woman was comfortably resting in the hospital.

The next problem was how to take care of the children. The father could not leave them and look for work. The afternoon was spent in making arrangements for the three-year-old to be placed in the Children's Home, but the baby was too young to be admitted. A prayer was sent up to the Heavenly Father, and while thinking it over something seemed to say, "Try Mrs. ——." It seemed useless; yet feeling that it was of the Lord, she called, told her story, and asked jokingly if she would take the baby. She immediately replied, "Yes." Thus God had directed, and the problem was solved. On the next day the little boys were fitted out with new hats, clothing and shoes, which friends had contributed, and were carried to their new abodes.

The father, relieved of the care of his family, soon found work. The mother, after remaining in the hospital about three weeks, was able to come out, and the family was brought together once more in new and more comfortable quarters. They are now doing well, but have not forgotten the kindness shown them in their sore distress. The woman thus saved from death often gives the deaconess something for those who are poorer than herself, and we have reason to believe that she is trying to lead a Christian life.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

——The past month has been a very busy one in our Home. Over five hundred calls have been made; a number of hours spent in nursing the sick, and a great many extra meetings attended, as revival services have been held in our churches. The cold weather has brought added duties in sending warm clothing and fuel to many families who have so little to keep them from suffering at such times.

——Just at this point we would like to speak of our "Emergency Fund." We are often asked what this fund is used for. It is a *very* convenient fund, and the demands upon it are many and varied. We will name some of the uses the money in it is put to: An old lady came one day to know if we could get some extract of beef for her sick daughter, and this was done by means of twenty-five cents taken from the emergency fund. If a family is found with an empty larder, an order of groceries is bought with this money. Condensed milk for a sick child, medicine of all kinds, or sometimes a week's rent, or a car fare, come from this fund, and it has been used to assist families to move in destitute cases. Sometimes a bunch of sweet flowers is purchased for a sick room, etc. In almost every case the money goes through the hands of the deaconesses only, and thus we know it is used for the specified purpose. Our fund is getting low at this time. Please remember us if you have a dollar, more or less, to use for some poor unfortunate one.

—— We have received several barrels of clothing this month, but as no name was given, or notice sent, we do not know whom to thank for them. Please send some notice in sending packages, boxes, barrels, etc., that we may write a personal note of thanks. Some one sent a barrel filled with bedding, which was very acceptable indeed.

—— In January we had the pleasure of entertaining the Epworth League of the First Church, Pawtucket, R. I. It was a "pound" party, and each one brought something. The program was entertaining and the refreshments satisfying.

—— The Epworth League and friends from Broadway Methodist Episcopal Church, Providence, spent Wednesday evening, Jan. 19, at the Home. A very delightful musical and literary program was rendered, dainty refreshments served and a most pleasant evening spent. Each one who came brought a "pound" of something — there were over fifty "pounds." We very much enjoy the friendship and fellowship of our church people, and can assure them a most cordial welcome whenever they come.

INCIDENTS.

A little girl was one day going anxiously up and down the street on which our Home is situated. Some one asked her what she was looking for, and she replied: "I am looking for the house where those ladies live that are kind to poor folks." She was directed to our Home.

A few days before Christmas a letter was received from a young woman in a neighboring town, saying that she was so thankful for what the Lord had done for her, and she wanted in some way to make some one else happy at the blessed Christmastide. She said she was a poor shop girl, and only earned eighty cents a day, and could not give much, but wanted to do a little. She enclosed a five dollar bill, asking us to use it where it was most needed. This was money which she had saved to buy Christmas gifts for some of her dear ones, but at the last moment decided to give it to the Lord's work. What sacrifice! But with it came the blessing, we are sure.

"Can the Lord do all of those things?" asked a poor careworn mother of the deaconess who had been telling her of the unbounded love and help that He delights to give to those who trust Him. And as she sat there trying to point this mother to "the Lamb that taketh away the sins of the world," she could not but wonder if greater ignorance and superstition can be found in those countries where the name of Christ is not known.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Putnam rejoices in the possession of a new and very commodious parsonage, thanks to the enterprise of the pastor, Rev. Jacob Betts, and the hearty co-operation of his people. A lot of land had been secured during the pastorate of Rev. E. F. Smith. Last spring plans and specifications were prepared and the contract for the new building let to Mr. Charles H. Kelley. Oct. 13 all was completed and possession was taken by the pastor. It is a ten-room house with all modern conveniences — one of the finest parsonages on the district, and worth at least $4,000. A loan of $1,400 was secured from the savings bank, which remains as a debt on the property. Dec. 8 the afternoon and evening were given to a dedicatory celebration. Presiding Elder Bates, Rev. E. F. Smith and wife, Rev. H. E. Murkett and wife, Mayor Fuller, Hon. Mr. Hammond, Editor McDonald, and about one hundred friends gathered at the house, and with music, prayer, recitations and addresses, followed by refreshments, gave a proper "house-warming." This enterprise successfully accomplished prepares the way for the new church building which for years has been desired and is now an absolute necessity if Methodism is to have prosperity in the place.

The Putnam *Patriot* of Jan. 21 contains a sermon preached by Rev. Jacob Betts upon "The Christian Sabbath." It is a thoughtful and pertinent discourse, and will have a wide and salutary influence.

Jewett City is seeing a marked increase in the attendance at public worship this year. Several families moving into the village have connected themselves with the congregation. Mr. John Lewis, superintendent of the Slater mill, though a member of another denomination, is worshiping with our people and giving substantial help to the church. New cushions have been placed in the pews at a cost of $200, and paid for. Rev. E. M. Anthony is recording steward, and under his efficient management the finances are in good condition and the pastor's salary is paid monthly in full. At Christmas the pastor, Rev. M. F. Braley, and wife were the recipients of many remembrances, a purse of $60 being among the gifts. Special meetings followed the Week of Prayer. Rev. Messrs. Oldham, Pearce, Baker and Ela assisted the pastor.

Hockanum is flourishing. Pastor J. A. Wood completes his fifth year of service in the spring. A fair and course of entertainments recently completed by the church netted over $200. The Christmas tree and accompanying celebration was excellent. Jan. 18, the tenth wedding anniversary of Mr. and Mrs. Wood was properly observed by a gathering of about two hundred friends from Windsor, Hartford, East Hartford, Burnside and the Glastonburys. A gold watch and chain and purse of money, china tea-set with table-cloth and napkins, beside many other gifts, were presented. The whole affair was the planning of the stewards of the church. Mr. Wood has done unusually effective service during this pastorate, which ranks as the best known by this church in recent years, if not the most successful it ever had. A discouraged and inharmonious church has been consolidated, many members added, over $1,000 raised and spent in improvement of church property, and an efficient officiary secured.

East Hartford is also under the pastoral charge of Mr. Wood. A Sunday-school has been organized and has five good classes. An eligible lot centrally located has been secured, after being approved by the Conference Board of Church Location. The great need now is a suitable church edifice. Here an evening congregation could be soon gathered, which would supply a lack severely felt in the community. In the near future a building must be erected.

Presiding Elder Bates recently had an exciting experience which might easily have been serious, if not fatal. Going from Manchester to Wapping, the horses attached to the carriage became frightened, overturned the vehicle and dragged the occupants some distance, until some break allowed them to clear themselves from the wreck and leave the riders safe but badly shaken up, bruised and scratched. It was a fortunate but close escape. In spite of all, the Elder put in a hard week's work following. The re-opening at East Blackstone, revival services at East Hampton, and funeral of Mr. Spaulding, in addition to the regular oversight of the district, have kept him busy. The last round of quarterly conferences finds the work in good condition in general.

Willimantic has unanimously and heartily requested the return of Rev. L. G. Horton for a second year.

Rev. J. H. James is improving in health. A recent trip to Philadelphia was beneficial.

Rockville had an unusually fine observance of Christmas. The tree for the Sunday-school with its electric illumination and artistic decoration was of rare beauty. The older members received an original poem in handsomely illuminated cover of unique design, both poem and cover being the work of the pastor. The music of the large chorus choir at the Sunday evening service has rarely been excelled. The Hallelujah Chorus and the Gloria from Mozart's Twelfth Mass were among the selections. So great was the interest manifested in the city that its repetition was requested. On the evening of Jan. 25, A. E. Waite, the organist, assisted by one hundred voices and an orchestra of eleven pieces conducted by W. T. Sturgeon, and with several soloists of eminent ability from Hartford, gave the finest musical recital which the city has had in many years. The co-operation of friends from Stafford Springs and Talcottville gave added interest. The chorus choir of this church is of great assistance in the services of the sanctuary. Nearly all are active members of the church and their services are voluntary.

For eighteen years there has been a society connected with the congregation who have had for their object the purchase of a parsonage to be given the church when paid for. It was organized during the pastorate of Rev. N. G. Axtell. While Rev. O. W. Scott was pastor a house was bought and furnished. The debt on this has been gradually reduced until in the autumn it amounted to $800. It seemed desirable to cancel the mortgage and reach the long-sought goal. In spite of the long-continued business depression in the city, the president, E. G. Berr, and his efficient co-workers in the society, in December secured by persistent efforts contributions to the amount of $1,400, which paid the debt, provided for needed repairs on church edifice, and all prospective deficiency in current expenses for the Conference year. On the evening of Jan. 21 a jubilee service was held in the church, at which music and addresses, reminiscences, refreshments, souvenir history of the society with cut of parsonage and church, and portrait of Rev. N. G. Axtell, all contributed to enjoyment. The deed of the property was presented by Mr. Berr and accepted by Mr. L. A. Corbin, president of the board of trustees, in behalf of the church. A meeting of the society at the parsonage in the near future may be the last under the form of organization in which arduous and faithful service has been rendered the church through a long series of years. The property thus acquired is valued at $5,000, and has never before been in possession of the church or reported in the Conference Year Book.

The general condition of the church is encouraging. A spirit of harmony and earnestness is manifest in the official board and in most departments of work. Rev. W. J. Yates is completing his third year as pastor. These years cover the most trying business depression the city has ever known; but the finances of the church were never in better condition, and additions to the membership are frequent. A genuine revival is earnestly looked forward to by both pastor and people. Y.

New Bedford District

Fall River, First Church. — Rev. S. O. Benton, D. D., left for Cincinnati, Feb. 7, to attend the meeting of the Book Committee, of which he is secretary. He will be detained over Sunday, the 13th, on which day Prof. Geo. K. Morris, of Boston University, will supply his pulpit.

Wareham. — There were Christmas exercises in this and the East Wareham Church. The pastor, Rev. C. T. Hatch, and family were remembered. A purse of $16 from this church, and an elegant Bible from East Wareham, were among the gifts. The congregations are good, the services spiritual, and other features of the work encouraging. Two persons recently began the Christian life. The Junior Epworth League work here is in charge of Miss Mabel V. Hatch as superintendent, and at East Wareham in charge of Miss Mabel E. Robbins. It is progressing finely in both places.

Mrs. Minnie Cummings, wife of Rev. M. B. Cummings, and daughter of Mr. and Mrs. John C. Eldridge, and a sister of Rev. E. W. Eldridge, of South Somerset, died at Phœnicia, N. Y., Jan. 26. Her remains were interred here, the funeral services being held in the chapel. Mrs. Cummings was well known in this vicinity, and her death at the age of 37 years will be regretted by all who knew her. Besides her husband she leaves a son ten years old.

Fall River, St. Paul's Church. — Ex-Mayor Greene is a candidate for postmaster, with good prospects of success. Rev. J. H. MacDonald is unanimously invited to return for the second year. Mr. MacDonald has been invited to deliver the G. A. R. address on Memorial Day. He gave the annual address before the Newport Y. M. C. A. on Sunday evening, Feb. 6.

Fall River, Summerfield Church. — Rev. L. M. Flocken has been unanimously invited to return for the third year. A revival has been in progress, and about twenty-five persons have made profession of religion. Repairs have already been made on the church edifice and more are contemplated. The Sunday-school has increased its average attendance from 169 last year to 202 for this year. The total enrollment is 321.

Acushnet. — The Epworth League held a largely attended and successful sale and entertainment at the new parsonage, Jan. 26.

Little Compton. — An installation of Epworth League officers on the evening of Jan. 25 was held in the vestry, the pastor, Rev. M. B. Wilson, acting as installing officer. The program was instrumental and vocal music, prayer by Rev. James Lade, and addresses by Mr. Lade and Mrs. A. S. McKnight, of Tiverton Y. P. S. C. E. Delegates from the latter society were present. The decorations were elaborate. Refreshments were served by the League after the exercises.

Falmouth. — Rev. R. H. Schuett is giving a series of sermons on the following topics: "The Architects of Manhood," "Queenly Character," "Angels' Food or Devils' Food," "Mammon's Altars," "The Metamorphosis of the Ideal into the Real."

Fairhaven. — About twenty young people enjoyed a soiree of the Junior Reading Club of this church at the home of Miss Elenor Taber, Thursday evening, Jan. 27.

Sandwich. — Rev. J. E. Blake has been assisting in extra services in the Plymouth church.

New Bedford. — The great strike has developed many cases of need, and charitable people are helping generously, whether they approve or disapprove of the strike. The liquor dealers have contributed barrels of beer, and this coming to the attention of the strike officials they have voted to request the dealers to discontinue the same as such gifts seemed "to be detrimental to the welfare of the strike." Hundreds of operatives have left town, some returning to England, some to Canada, some to the South.

Provincetown, Centenary Church. — Rev. C. E. Harris, Jr., lectured on "A Winter's Campaign

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (Rev.) W. H. Bond, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

on Pike's Peak," before the Young People's Club, on Monday evening, Jan. 31.

Sagamore.— By unanimous vote Rev. E. E. Phillips has been requested to return for the fourth year. This desire so expressed is the wish of the whole community.

Provincetown, Centre Church.— The Ladies' Sewing Society has made $484 the past year, and has a balance on hand now of $135. Mrs. Buck, the wife of the pastor, received a "friendship chain" at the annual meeting as a token of the high regard in which she is held. KARL.

NEW HAMPSHIRE CONFERENCE

Concord District

Warren.— This charge is in a very hopeful condition. They have done considerable good work during the year. The pastor's claim will be fully met. The presiding elder was paid in full for the year at his fourth quarterly visit. There is a unanimous desire that the pastor, Rev. J. Simpson, be returned another year.

Stark. — Rev. W. T. Carter, with the aid of some of the neighboring pastors, has been holding special meetings. Several have been hopefully converted. During the year 13 have been received on probation. The pastor has been very diligent, going from house to house. His return is earnestly desired. They are hoping to pay the claim in full, but are not sure of their ability to do so. For years one man has made up deficiencies, paying some years large sums. He has grown weary of this, and has ceased to do so. He still pays generously and is very kind and attentive to the pastor, but realizes that his liberality has been a poor education for the people. The pastor's family were kindly remembered at Christmas. He was given a fine coon skin coat.

Milan and *West Milan.*— One of the most intensely earnest men among us is the pastor of this charge, Rev. Willis Holmes. Since the revival season opened he has held seventy nights of special services; 90 persons have asked prayers, 40 have joined on probation, and he hopes to gather in at least half of the remainder. During the last three weeks he has had the assistance of Messrs. Folger and Jackson, who did a good work. On the Christmas tree the pastor found $28 in cash. His daughter, who is his organist in many of the meetings, was given $7.50, and a number of useful gifts were presented to the family. On Sunday, Jan. 30, the mercury in this region registered 20 degrees below zero. Here is the day's work for the pastor, Rev. Willis Holmes. At Milan the morning congregation was between 95 and 100. One was received into full connection, 17 on probation, 7 were baptized by sprinkling, and the sacrament of the Lord's Supper was administered to 68 persons. After the service they went to the river and he baptized seven by immersion. Think of it! After drinking a cup of ginger tea he drove to West Milan, seven miles, baptized 7 more, administered the sacrament to 35, and conducted the service. He drove back to Milan and conducted the evening service, reaching home a little before nine, ready to seek some rest. The church allows the privilege of choice in the mode of baptism; but we are quite sure that candidates would have to wait for warm weather if we were the one to administer the rite.

Groveton. — A handsome rocker was given the pastor, Rev. E. R. Perkins, and one to his wife, at Christmas. She also received a nice hat and the children were kindly remembered. Mr. Perkins is following up the work of revival. The Young Men's League, with a membership of thirty-three, is very helpful.

Colebrook.— Four quilts for the family, a sum of money for the pastor, and various gifts for the children, were some of the Christmas returns at this place.

Preachers' Meeting and *Examinations.*— The last meetings for the year will be held at Tilton, Feb. 15 and 16, and at Lisbon, Feb. 21-23. The Epworth League convention at Lisbon is the 23d. Let the brethren who are to take examinations notify Rev. T. Whiteside if they are coming to Tilton, or Rev. C. M. Howard if they expect to be at Lisbon, and they will see that the questions are in readiness. Plan to attend one of these meetings.

Personal. — Rev. A. B. Russell is not idle, even if he has no pastoral charge. He visits among his neighbors and prays with them, and keeps his brain and pen busy in writing. A recent number of the *Primitive Catholic* had a poem and also a prose article of which he was the author.

Haverhill. — Evangelists Gillam and Crowell are to begin services in this place, Feb. 22. Rev. W. R. Webster is chairman of the committee of arrangements.

West Milan Methodists are the possessors of a new Epworth organ, with which they are very much delighted. It is a neat piece of furniture, is a sweet-toned instrument, and cost about half what the organs of its grade would be sold for.

Bristol. — Five years of very pleasant and successful pastoral service of Rev. James D. Le Gro will soon close. All the work has moved well, and the pastor has retained his popularity during these years. Much good work has been done, and an excellent field, with one of the prettiest churches in the Conference, will be open to some one. In addition to the work of his pastorate, Mr. Le Gro is compiling a life of the late ex-Gov. Berry, under the title, "Leaves from the Long Life of Nathaniel S. Berry," which will be published in the spring.

Whitefield. — The twenty-fifth wedding anniversary of Rev. W. C. Bartlett and wife was celebrated at Whitefield, Monday evening, Jan. 31. A large company of invited guests was present to give congratulations to the worthy couple. The new and beautiful parsonage was attractively decorated for the occasion. A large number of presents were received, one of which was an elegant silver service by members of the congregation. Mr. Bartlett is closing his second year at Whitefield, where he is doing excellent work and is very popular. He has been in the ranks as an itinerant since 1876, and has been one of the most earnest and faithful men in the Conference. All will unite in wishing them many more years of wedded bliss, and in the hope that they may live to reach the golden milestone. B.

Dover District

Newmarket. — An interesting and profitable Missionary meeting was held at Newmarket, Jan. 31. Missionary Secretary W. T. Smith took part in the exercises both morning and afternoon. Messrs. E. A. Crawford and J. M. Russell, Revs. E. E. Reynolds, Wm. Woods, Wm. Warren and W. H. S. Hascall (a Baptist who has been in missionary service in Burmah) fulfilled the program. Representatives from nine or ten of the churches of Dover District were in attendance. Doubtless many more would have been present had the weather been favorable. The evening session — an address by Dr. Smith — had to be given over because of the increasing severity of the storm.

VERMONT CONFERENCE

St. Albans District

Preachers' Meeting.— The next Preachers' Meeting will be held at *St. Albans Bay*, Feb. 22 and 23. The program is a good one. Let every preacher on the district labor to make it a grand success for the Lord and the church. This suggestion is made a long time before — for a long time is sometimes necessary to prepare for success. Let no brother absent himself necessarily. Come; and may the Lord prepare us for a profitable and glorious meeting together!

Highgate.— The pastor, Rev. A. B. Blake, is on the sick list, and is compelled for a short time, at least, to desist from labor. At the quarterly meeting, Jan. 30, he was unable to be present. We trust he may soon be restored and able to resume his wonted work.

Rice Hill.— Report says the pastor, Rev. R. J. Chrystie, has entered the lecture field. On Tuesday evening, Feb. 1, he spoke on "Mistakes and Blunders," in this place. The proceeds are for an "organ fund."

St. Albans Bay.— A donation for the pastor last week gave him over $40. We hope it was a donation — an *extra*, and not, as one writer in a recent HERALD called it, "payation." If it is not an extra it is *not* a donation; it is but paying the preacher a part of his salary, and deserves no credit as a gift. It does not look very commendable to make donations, and call them such, when you are six months behind time in paying salary. We know charges that do this. No one deserves praise for simply doing his duty, for that is expected of all honest people.

Middlesex.— An oyster supper brought to the pastor, Rev. G. M. Burdick, $38. A fine literary entertainment was held in connection with the supper.

West Enosburgh.— Rev. R. M. French, the pastor, has been released from his work here. He preached his farewell sermons, Sunday, Jan. 30. He leaves not only his pastoral charge, but the Methodist Episcopal Church, for the more inviting fields of Congregationalism. We wish him success in his new field. The pastor at Enosburgh Falls, Rev. A. W. C. Anderson, will supply the pulpit until Conference.

Waterville.— Ten persons were baptized and received on probation, Sunday, Jan. 30. It was a time of refreshing. The pastor and people are pressing forward in the name of Christ, hoping for still greater results.

Isle La Motte.— The last week in January the pastor, Rev. G. W. Burke, was given a donation, when $35 was realized.

The Great Blizzard.— February came in with a howling northeaster which howled with persistency and much enthusiasm all day Monday, Tuesday and Wednesday, not getting out of breath until along in the evening of Wednesday. The temperature ranged from 20 to 34 degrees below zero. About two feet of snow fell. The wind blew in terrific gales and the snow drifted very badly. Train schedules were knocked sadly askew. Travel outside of the cities and villages was completely demoralized. It was a particularly brutal blast of winter. No need of going to Dakota to see a blizzard! CREAMER.

NEW ENGLAND CONFERENCE

South District

First Church, Jamaica Plain.— Sunday, Feb. 6, was jubilee Sunday for this church, 27 being received into church fellowship and 8 baptized, as a result of the revival services under the pastor, Rev. Geo. R. Grose, who has (unaided) conducted the meetings. The services will continue.

Tremont St., Boston.— The fourth quarterly conference of this church, Feb. 2, voted unanimously to invite Rev. J. D. Pickles, Ph. D., to the pastorate for the fourth year. The Lord's blessing has been resting in a special manner upon both pastor and people since early autumn, inciting to greater devotion and earnest work in

Prevent Pneumonia

Prevention is always better than cure, even when cure is possible. But so many times pneumonia is not cured that prevention becomes the natural act of that instinct of self-preservation which is "the first law of nature." Pneumonia can be prevented and is often cured by the use of Ayer's Cherry Pectoral.

"Some years ago I had a severe cold and was threatened with pneumonia. I could neither eat nor sleep, and was in a wretched condition. I procured a bottle of Ayer's Cherry Pectoral and took it according to the directions, and at the end of fifteen daysw as as well and sound as before the attack. I have recommended it in many cases of pneumonia since, and have never known it to fail in effecting a cure."
JOHN HENRY, St. Joseph, La.

"I was attacked with a cold that settled on my lungs, and defied the skill of my physicians so that they considered me incurable. At last I began to use Ayer's Cherry Pectoral and was entirely cured after having taken two bottles."
FRANCISCO A. SEVERIANO,
Taunton, Mass.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

the cause of Christ on the part of the membership and resulting in the winning of many souls to the Master, especially among the members of the Sabbath-school. Twenty-four have been received on probation. On Sunday, Feb. 6, 2 were baptized, 4 received into full membership, and 3 by letter.

Bromfield St., Boston. — During January quite a number were seeking the Saviour. A good religious interest prevails throughout the church. At the fourth quarterly conference held last week, the pastor, Rev. Dr. L. B. Bates, was invited to remain for the fifth year.

Bethany, Roslindale. — This church has been visited with a gracious revival through the united efforts of pastor and people. On Feb. 6, 20 persons were received on probation and 3 into full membership. At the last quarterly conference, held recently, the pastor, Rev. A. H. Nazarian, was unanimously and most cordially invited to return for another year.

Dorchester St., South Boston. — On Sunday, Feb. 6, 15 persons were received on probation. Rev. William Full, pastor.

Baker Memorial, Dorchester. — The pastor, Rev. Frederick N. Upham, has received a unanimous invitation to return for the fifth year. The religious interest is such that special meetings will be held during February. The ladies of the parish recently surprised Mrs. Upham with the gift of a beautiful black silk dress pattern, accompanied with a sum of money for the trimmings, etc.

Milford. — God is graciously blessing this church here in the ingathering of a half hundred souls during the past four weeks of special services. No outside help has been required, pastor and people working harmoniously together. As this section of the country is honeycombed with the old Adin Ballou liberalistic doctrine — this being his home and the centre of his influence — this revival means much for the future of Methodism in this town. At the fourth quarterly conference just held the pastor, Rev. G. M. Smiley, was unanimously invited to serve the church for the third year. H.

Worcester, Trinity. — There are few Methodists in Worcester who do not regret the recently announced determination of Rev. Raymond F. Holway to ask for a new appointment at the coming Conference. Having known something of the affairs of Trinity for a term of years, it is safe to say that no pastor has ever more thoroughly identified himself with the wants and wishes of his people than Mr. Holway. We regret exceedingly his decision, and hope the lookout committee will prevail upon him to withdraw his announcement. Active preparations are afoot here for the entertainment of the Conference in April next. We are hoping for good weather and a profitable session.

Grace. — The terrible storm of Tuesday (or rather the night before) found a good-sized audience in attendance upon the reception given by the members of the Chinese Sunday-school. The close of the entertainment and the stoppage of the cars rendered it necessary for some to spend the night in the church. Some were entertained at the neighboring parsonage, and all will long remember the vicissitudes of that night. The reception was interesting, but the storm was unprecedented.

Quinsigamond. — The results of recent extra meetings here are evident in the addition of above thirty members to the church. Would that some of the other organizations might gain a little of this Swedish enthusiasm!

Changes. — Aside from the already mentioned action of Rev. R. F. Holway, I cannot find that any change is contemplated in our present pastoral outfit. Where all are happy, why disturb?

QUIS.

North District

Fitchburg. — A remarkable and genuine revival is in progress at the First Church. Old residents declare it to be the most powerful work of grace ever known in the city. Meetings were held afternoons and evenings throughout the month of January. More than two hundred persons have professed conversion, and of these over one hundred have united with the church on probation. The church members have been greatly encouraged and blessed. The pastor, Rev. Dr. N. T. Whitaker, was assisted by the Canadian evangelist, Rev. W. A. Dunnett, with Mr. A. Newton Large, soloist. Every interest of the church is in a healthy, growing condition, especially the young people's societies and the Sunday-school. Whoever follows Dr. Whitaker as pastor next year will find an enjoyable pastorate.

East District

Peabody. — Several hundred dollars have been expended on church property. The pastor, Rev. C. H. Stackpole, and wife are to give in February, under the auspices of the Epworth League, a course of three illustrated lectures on the British Isles, Paris and Italy. Miss Cassie Smith has been assisting the pastor in revival work. Many have sought pardon and purity. The church is blessed by constant additions.

East Gloucester. — As a result of three weeks' revival meetings, which commenced in this church during the Week of Prayer, in which the pastor, Rev. G. H. Rogers, preached every night except three, when Rev. H. L. Wriston preached, ten or twelve persons have sought the Lord for pardon of sin and purity of heart, some backsliders have been reclaimed, and the whole church has received a great spiritual uplift. During the month of January, 7 persons were received on probation in the church. On Sunday evening, Jan. 30, Fernwood Lodge of A. O. U. W. of Gloucester attended service in this church, and the pastor preached to a very large and attentive audience. At the close of the service two young men sought the Lord.

Meridian St., East Boston. — It was a thrilling sight on Sunday, Feb. 6, when 61 stood around the altar seeking admission to the church — 5 by letter, 2 in full, and 54 on probation. This old church has seen a gracious revival all through the month of January; 131 have definitely begun a Christian life. Last Sunday evening six were at the altar seeking pardon. This church, under the lead of the pastor, without outside help, has simply been praying and working for this one thing, and God has graciously blessed their efforts. These converts are being carefully sought out and instructed, and another large class of probationers is expected at the next communion. Rev. L. W. Staples, pastor.

Swampscott. — The pastor, Rev. F. M. Estes, writes: "This society is enjoying a gracious season of revival. Miss Jennie McMeekin, the Scotch evangelist, has been with us for three weeks. Twenty-two persons have requested prayers, many of whom give undoubted evidence of a change of heart. Our people are unanimous in the opinion that we could not have been more fortunate in the selection of an evangelist. Her sermons were all direct, earnest and persuasive, and, best of all, as many think, not a single moment was spent in berating the church. The work is going on. This is the fifth week of the protracted meetings, but we shall continue some time yet." H.

West District

Wesleyan Academy, Wilbraham. — The Day of Prayer for Colleges was an earnest and deeply impressive occasion. Rev. L. H. Dorchester gave a ringing, manly appeal at the afternoon service, while in the evening Dr. F. N. Seerley, of Springfield, received the decisive attention of the young men, and Rev. A. L. Squier, of Plainville, delivered a touching and searching address to the young women. Prayer-meetings were held by both students and faculty. For some days there has been a gracious and deep spiritual activity in the school, and there was nothing perfunctory in the hearty observance of the special day. Many have renewed or commenced the Christian life. Old-time group-meetings and sympathetic personal appeals indicate the general interest.

Easthampton. — The fourth quarterly conference, held on Jan. 8, was a largely attended and happy session. Gratifying reports were presented. The finances are in an excellent condition. Over $200 has been spent upon improvements at the parsonage. Some of the benevolent collections exceed the apportionment. The spiritual life has been vigorous, a revival spirit characterizing much of the year. On Feb. 6 special services will begin. The Sunday-school is thriving. A new departure has recently been made in the Sunday evening service. A large young people's

Saved From Death

LIFE WAS EBBING AWAY WHILE IN THE MOUNTAINS

A Woman was Rescued when in a Perilous Plight
The Novel Method Used to Save Her

From the Press, Ottumwa, Iowa.

Miss Lola Noble, of 416 East Maine Street, Ottumwa, Iowa, daughter of Mr. E. M. Noble, the shirt manufacturer, has accomplished a work which will not only benefit her, but undoubtedly be of service to many others. It was a praiseworthy undertaking; one which she may feel proud of and amply repaid for her indefatigable efforts.

A reporter of the *Press* hearing of her successful achievement sought an interview with her.

Miss Noble seemed cheerful, hopeful and in the best of health. Apparently she had not suffered any ill effects from her efforts which were reported to have done much good.

About two years ago she accompanied her parents to the west, and resided among the mountains for several months. This was done in the hopes that her health might be improved, as she was suffering from anæmia. Instead of the change of climate benefiting her, she rapidly became worse and her parents hastily returned east with her.

Reputable physicians were summoned and exercised their skill, but it was of no avail. Her condition became worse and her face assumed a ghost-like appearance. She was wasting away for want of blood, and what little she did have was watery and in a depraved state. Any slight exertion caused excessive fatigue and palpitation of the heart. She had no appetite and the daintiest viands did not tempt her. Her condition was deplorable and death seemed nigh. Many of her friends thought she was going into consumption.

Finally her friends advised her to try Dr. Williams' Pink Pills for Pale People, prepared by the Dr. Williams' Medicine Company, Schenectady, N. Y., as they contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves.

They had learned of cases similar to hers which had been cured. The pills, they said, were inexpensive, only costing 50 cents a box or six boxes for $2.50, and could be had at any druggist's.

Miss Noble was reluctant to try them, for it seemed as if all possible remedies had been tried and the expense had been considerable, without being benefited. Her friends were so enthusiastic regarding the good qualities of the pills, that she finally decided to try a box, and purchased one from E. M. B. Scott's drug store.

A decided improvement was noticeable after the pills had been taken, and she purchased some more. The change in her condition was so great that after taking four boxes of the remedy, she considered herself well, and stopped taking the medicine. But her severe sickness could not be cured so soon and she was obliged to commence taking the pills again. After using a few more boxes, all traces of her fearful disease had disappeared. Today, she is the picture of health, her complexion being that of an ideally healthy young lady, and she is as active as in her younger days.

Her father was so much impressed with the marvelous improvement wrought in the health of his daughter through the merits of Dr. Williams' Pink Pills, that he too is using them and is rapidly regaining his failing health.

Several have heard of Miss Noble's case and experience with these wonderful pills and are using them with satisfactory results.

chorus choir, accompanied by organ, cornet and violin, leads the congregational singing; this is proving a very attractive and popular feature of the service. The pastor, Rev. E. H. Thrasher, received a unanimous invitation to return for a second year.

The death of Mr. John McCandless, president of the board of trustees, has produced a profound impression upon the church and community. Of Scotch descent, a man of rare talents and deep piety, once a lay-preacher in northern Ireland, he will be long held in precious memory.

Holyoke. Highlands. — The Week of Prayer services were quite profitable, and the attendance upon and interest in the social meetings has increased since then. Special services will be held during the week beginning Feb. 6. From a supper and Christmas offering the Ladies' Society netted over one hundred dollars. Rev. F. J. Hale is pastor.

Trinity. — The Epworth League has been so prosperous financially under the treasurership of Mr. Charles H. Brown, that it constantly carries a considerable balance. It is helping pay for the weekly issue of a church calendar, and at its last business meeting, at the request of the pastor, contributed $25 to the General Missionary Society — an example which might well be followed, in this time of missionary need, by the Leagues. Dr. Henry Tuckley is pastor.

West Warren. — Special meetings were held during the first two weeks of the new year. Services were held every night but Saturday conducted by the pastor, and were attended with good results. Church members were quickened, and several young people converted. The mills of the town — its only industry — are still closed. Rev. John Mason is pastor.

Williamsburg. — Revival services were held throughout nearly the whole month of October, the results of which were seen chiefly in the strengthening of the church members. This followed a very marked revival at West Whately — a portion of this charge. On New Year's Sunday a young people's society was formed, with a membership of thirty-five. The church is in a hopeful condition under the pastoral care of Rev. H. H. Weyant.

Amherst. — Revival services began with the Week of Prayer and were kept up all through January. The pastor was assisted by his people. Much interest has developed. The church is greatly quickened, and several conversions have taken place. Three have recently joined by letter. Rev. A. C. Skinner is pastor.

Southbridge. — On Thursday evening, Jan. 27, over one hundred of the members of the church and congregation gathered at the new parsonage to formally dedicate it to the use for which it was erected. It is situated between the church and the old parsonage and is two stories and a half high, with broad piazza in front and half way down the side next to the church. There are ten large rooms. The rooms on the lower floor are finished in white wood, the floors being of maple. The rooms on the upper floor are finished in pine, and the floor of the hallway is also maple. There are four sleeping rooms on this floor with the study, which is a large and beautiful room. The front hall is finely finished in cherry and maple, and entrance may be made from it into dining-room and parlor. The rooms are all large and well lighted. The house is well equipped — laundry-room, room for the refrigerator (which may be filled with ice without entering the kitchen), large and convenient pantry, beautiful bathroom, hot and cold water, with excellent drinking water from the old well which supplies two houses. The house is heated by a Gurney steam-heater, and is lighted by gas. Happy will be the man who occupies it! He will wish there were to be no limit to his appointment.

Great credit is due to Mr. Wm. Comstock, who made it possible to build this beautiful home for the preachers by a generous donation of $2,000, and to others who gave, if not so much, just as willingly. Unstinted praise should also be given to members of the following committees: building, L. D. Clemence, J. M. Olney, J. M. Clemence; plumbing and heating, J. H. Sanders, F. C. Litchfield, J. E. Clemence; foundation, J. A. McKinstry, I. O. Angell. Great credit is also due to Mrs. J. H. Sanders for furnishing entirely and beautifully the guest chamber; to the Ladies' Circle for furnishing beautiful new carpets and rugs; to the Young Ladies' Club for furnishing parlor and study chairs; to Mrs. Roy's Sunday-school class for earning and donating a cabinet and secretary combined, and to all who helped in any way in this noble work. Rev. C. H. Walters is pastor.

Springfield. — The Brightwood Union Evangelical Church, of which Rev. Leon E. Bell was pastor, by a unanimous vote of its members has now become the Atwater Methodist Episcopal Church, adding one more church to the list of New England Conference appointments. As the *Springfield Republican* expressed it, the Union Church "turns bodily to Methodism." Two years ago, when the church was without a pastor, having previously employed Congregational ministers, it applied to Dr. Thorndike, presiding elder, for a pastor from our denomination. Dean Buell recommended Rev. Leon E. Bell, who had just graduated from the School of Theology and who for four years had supplied the First Congregational Church of Barnstead, N. H., while in school. He candidated and was unanimously called. The church was then in a critical condition. Congregations were small and the social meetings were poorly attended. Cottage-meetings were held by two denominations, making divisions in the community. "Something must be done," said one of the committee to Mr. Bell when he was looking over the field, "or our doors will be closed." The salary tendered was $800 — $200 less than had been paid. With Mr. Bell's coming new life came to the church. The different elements were united. There were large additions to the membership, 40 joining at one time. Now the active membership has been trebled and the Ladies' Aid Society has doubled its membership. The pastor's salary was not cut down, and all bills have been paid.

The question of becoming a denominational church arose over a year ago when Mr. Bell's continuance as pastor was requested. He opened a correspondence with Mr. George M. Atwater, then in the South, relative to the matter. Mr. Atwater, a wealthy resident of Springfield, had practically founded and supported the Union Church, and was its largest contributor, as also one of the strongest supporters of Memorial Union Church. His sympathies for years have been with the union church movement. Mr. Bell frankly laid the whole matter before him, spoke of the need of a new site and a new edifice and the likelihood of assistance if the church became denominational, and members of the standing committee also wrote him expressing their concurrence. A meeting of the church was not called before Conference looking to any action, as it did not appear to be advisable at that time. However, Mr. Bell was admitted to the Conference last April and reappointed by special permission of Bishop Fowler. After another prosperous year the church again requested his reappointment, but Dr. Knowles, the presiding elder, could not guarantee it under the existing conditions. A meeting of the church was then called for Jan. 18, and the change was voted. A previous meeting had been held Dec. 21, but no action was taken. A third meeting was called for Thursday, Jan. 20. Rev. Dr. J. O. Knowles preached a grand sermon that evening to a large congregation, after which the church met, voted letters to all its members, adjourned *sine die*, and the Union Church ceased to be. Dr. Knowles then received almost the entire number of active members into the Methodist Episcopal Church, appointed Mr. Bell pastor, convened a quarterly conference, and completed the organization. In giving up the Brightwood Union Evangelical Church, for which Mr. Atwater had done so much, its members could be fully reconciled in having the new society named the Atwater Methodist Episcopal Church.

No such change was ever made with greater harmony. There is not a dissenting voice. From different circles in Springfield the most approving words have been spoken. Mr. Bell, who, as the *Springfield Union* said, "brought to the work much force and tact," has received congratulations from all quarters. President Warren wrote: "Such unanimity is most auspicious." It is certainly a grand consummation. Six more members were added last Sunday. R.

Free for Everybody

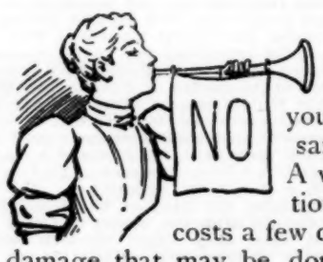
Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

Souvenir History of New Bedford District

REV. T. J. EVERETT.

LAST December appeared the first volume of the Souvenir History of the New England Southern Conference, embracing the history of New Bedford District. It is a handsome volume of 273 pages. One is surprised at the variety of topics treated and the wealth of illustration in the book. There are 15 general articles and 74 histories of local churches. The book is a complete history of the district in that a sketch is given of every church. The volume opens with a historical sketch of the Conference, and throughout the book are articles treating of the Martha's Vineyard revival of 1853, the Conference Academy, the Social Unions, the Deaconess Homes, the camp-meetings, the Woman's Missionary Societies, the District League, and Conference Home Missions. The illustrations are a pleasing feature of the book. Of these there are 479, including nine groups and 360 portraits. All the churches on the district but two, and all the parsonages but ten, are presented to the view. One of the practical results from the publication of the book may be the giving of more attention to church and parsonage architecture. Many of the churches and parsonages are not as attractive in appearance as good designs would have made them. Some of the illustrations in the book are of a very interesting character. A view is given of Martha's Vineyard camp-meeting fifty years ago, and of scenes that were witnessed at camp-meetings at that time. The view of the present auditorium at Cottage City, and the views of the tabernacle and grounds at Yarmouth, strikingly illustrate the changes that have taken place.

The material and workmanship of the book are of excellent quality. The price is surprisingly low. It is meeting with a large sale, and is generally commended by those who have seen it. Rev. Rennetts C. Miller, pastor of the Methodist Church at Nantasket, is the compiler and editor of the volume. He has shown commendable enterprise in presenting so worthy a book to the public. Methodists throughout New England will be interested in reading this history of Methodism in Southern Massachusetts.



Say "No"

and stick to it, if a grocer urges you to take something "that's the same as" or "as good as" **Pearline**. A washing-powder sold by "substitution" is open to suspicion. Even if it costs a few cents less, will that pay you for the damage that may be done? If any one thing has been proved about **Pearline**, it's the fact that it is absolutely harmless. Isn't that enough to make you insist on **Pearline**. 563

Millions NOW USE Pearline

THE ARCTIC NIGHT

NOTHING more wonderfully beautiful can exist than the Arctic night. It is dreamland painted in the imagination's most delicate tints; it is color etherealized. One shade melts into the other, so that you cannot tell where one ends and the other begins, and yet they are all there. No forms — it is all faint, dreamy, color-music, a far-away, long-drawn-out melody on muted strings. Is not all life's beauty high, and delicate, and pure like this night? Give it brighter colors and it is no longer so beautiful. The sky is like an enormous cupola, blue at the zenith shading down into green, and then into lilac and violet at the edges.

Over the ice-fields there are cold violet-blue shadows with lighter pink tints where a ridge here and there catches the last reflection of the vanished day. Up in the blue of the cupola shine the stars, speaking peace, as they always do, those unchanging friends.

In the south stands a large red-yellow moon, encircled by a yellow ring and light golden clouds floating on the blue background. Presently the aurora borealis shakes over the vault of heaven its veil of glittering silver — changing now to yellow, now to green, now to red. It spreads, it contracts again, in restless change; next it breaks into waving, many-folded bands of shining silver, over which shoot billows of glittering rays; and then the glory vanishes. Presently it shimmers in tongues of flame over the very zenith; and then again it shoots a bright ray right up from the horizon until the whole melts away in the moonlight, and it is as though one heard the sigh of a departing spirit. Here and there are left a few waving streamers of light, vague as a foreboding — they are the dust from the aurora's glittering cloak. But now it is growing again; new lightnings shoot up; and the endless game begins afresh. And all the time this utter stillness, impressive as the symphony of infinitude. — From Nansen's "Farthest North."

FREE.

We direct special attention to the following remarkable statement:

It is from one of the solid, trustworthy residents of Poultney, Vt., a man of high standing in the community, whose advice is highly valued by his neighbors, because of his reputation for shrewd common sense. He made the following statement of his experience for the benefit of persons at a distance who, should they be afflicted as he was, will be deeply interested in the complete cure of catarrh and the restoration of his hearing by the use of Aerial Medication.

A. J. SMITH.

I am sixty-seven years of age; fifteen years ago I had a swelling in my left ear, after that I had considerable trouble with that ear and my hearing gradually failed; seven years ago I had La Grippe, and have had it every winter since except one. After the first spell of La Grippe my head and ears were badly stopped up, and for seven years I was almost entirely deaf; could not hear a watch tick unless it was pressed hard against my ears; could not hear public speaking or ordinary conversation; was troubled with phlegm in my throat, roaring in the ears, sense of smell impaired, and my hearing was continually growing worse. I had tried a number of remedies, ear drums, disks, etc., but failed to obtain any relief whatever from any of them. I obtained Aerial Medication and used it according to directions. At the end of three months my hearing was fully restored and is still perfect. The roaring has stopped and I am free from Catarrh. It is now eighteen months since I used the treatment, and I consider myself entirely cured. A. J. SMITH, Poultney, Vt.

"We take pleasure in recommending Dr. Moore's treatment."—The Interior, Chicago.

Medicines for Three Months' Treatment Free.

To introduce Aerial Medication, and prove beyond doubt that it will cure deafness, catarrh, throat and lung diseases, I will, for a short time, send medicines for three months' treatment free. For symptom form and particulars, address,

J. H. MOORE, M. D., Dept. D11, Cincinnati, Ohio.

BOSTON METHODIST SOCIAL UNION

REV. R. L. GREENE.

THE Social Union begins its new year with an entire new board of officers. Even our veteran secretary, Willard S. Allen, who has served the Union with such ability and faithfulness for fourteen years, has given way to a new man from the ranks of our "younger business men," of whom the entire board, with the exception of the two ministers, is composed. Mr. A. M. Williams, of South Boston, president; William M. Flanders, of Newton Centre, first vice-president; Rev. G. S. Butters, pastor of the Union Square Church, Somerville, second vice-president; Vernon B. Swett, Brookline, secretary and treasurer; with Curtis G. Metzler, of First Church, Boston, Rev. R. L. Greene, of South Boston, John MacRae, of Brookline, Willard McLeod, of Central Church, Malden, and Caleb G. Beal, of Winthrop Church, Boston, as directors.

Mr. A. M. Williams, the president, whose genial face appears in connection with this article, is a Boston "born and bred" man. He is the senior member of the firm of "Rousminere Williams & Co.," on Lincoln St., Boston, one of the strongest houses in their line in the city. Mr. Williams is emphatically a "self-made man," having reached his present enviable position by his own individual merit and ability. He is an ideal layman in his interest in, and love for, every department of our church work, from the Junior League to the vast interests of our great Missionary Society. He is on the board of our Deaconess Home in Boston, and of our Boston Missionary and Church Extension Society, in all of which he is a most able adviser and supporter, taking his keen business ability and consecrated money and talents into the work. In his local church work he is the same humble, consecrated worker. He has missed but two services during the month of January revival meetings, and his pastor and the church can count on him at every point for the best of advice, prayer, money and faithful work. Such laymen may lead the church of God to its final triumph. May the number be legion!

With such a president, backed by a strong, earnest board of laymen and two ministers, our Social Union ought to thrive during the coming year. There is another feature, however, to be considered — there must be reenforcements to our depleted ranks, first, from those who have been members and left the Union. General Sheridan has been justly eulogized for his great victory at Cedar Creek on Oct. 19, 1864; but history fails to report the stream of "privates" which poured steadily for two hours into the decimated ranks which they had deserted in the morning for cornfields in the rear, and then "touched elbows" with comrades for the final charge which wrested victory from the hand of a victorious foe. Our Social Union needs not only the consecrated leader which it has, but also every loyal man who has for a little time "retired to the rear." We need the coming back of every man who has ever

A. M. WILLIAMS.

been in the Union to "touch elbows" with former comrades.

There is also a large number of our laymen in the church who have never enjoyed the benefits of the Union, and especially among our young men, who ought to be in it this coming year. To this end a committee, comprised of one layman from each church in Boston and vicinity, has been appointed, and this committee is expected to see the members of their respective churches and urge upon them the claims of the Union. Eleven hundred were present at one of the last meetings of the Baptist Young Men's Social Union of Boston, and our Union ought to be the equal of this in numbers and power. It is not a matter of individual profit and enjoyment simply; it is to give to the Meth-

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No. 3 Tremont Row, Boston.

The UNION is the Anti-Monopoly Register.

Built on Honor **Sold on Principle**

And backed by a Guarantee that means something. Have you seen it? If not, why not today? A total adder. Small amount of space required. Reasonable in price.

☞ I have several Registers of other makes on hand, taken in exchange for the Union, which I will sell at a big discount from regular price.

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H C HOLMES, N. E. Ag nt.

Hundreds of references from some of the best-known merchants in New England.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S. A.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed and Chimes. No Common Grades. The Best Only.
CHURCH BELLS

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS.
MENEELY & CO. WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE.

TRADE MARK REGISTERED.

BARLEY CRYSTALS

New Diuretic, Renovating Tonic Cereal. Endorsed by physicians in cases of weak and irritable Digestive Organs, and Kidney Troubles. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE.

Unrivalled in America or Europe. Ask Dealers, or Write to Farwell & Rhines, Watertown, N. Y., U.S.A.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

odist body the power that comes from numbers and united effort. Let us see the prominent members of all our churches there, and the editors and agents of our papers and societies, all of whom toil for the good of our great church, but may starve our Social Union by simply withholding the loaves and fishes which they might bring to be broken by divine hands into a feast for the multitude. Some new features are to be introduced which, it is thought, will be of practical interest and value to the members. The best speakers at our command will be secured, while the best music and the discussion of some of the live topics of the time will enliven the meetings. We need you, my brother, on the field; we need the power of your individual example in concert of action and united effort for the dignity, influence and efficiency of the Social Union. Join it!

South Boston, Mass.

Your City, Your Work — Help It

BOSTON belongs to the readers of ZION'S HERALD. What concerns the city's well-being is of deep interest to them. Readers, may we have a word with you?

The Boston Missionary Society was never doing as much as now, but it is not now doing all that it might if it had means. Surely our "fields are ripe to harvest." We are still carrying on the work as it was organized in "better times," but this brings an unequal burden upon a few churches and a few individuals. We believe that there are hundreds among the readers of the HERALD who when they know this will want to share in the work. We are now making a strenuous effort to raise $2,500 before April first. That amount in addition to the liberal subscriptions already made, *will swing us out free of debt or deficit.* We want *you* to help to do it.

This is our only way to reach you. Could we see you in person, or if we knew you to write to you, you surely would help us. You may not give us but a dollar; it will help. You may be able to give us five, ten, or twenty-five; as you are able, so give. Some one may say, "I could give a hundred and not miss it." Then you ought, and God will bless you for it. You used to live in Boston, and you owe something — perhaps much — to it; then you will want to help in that which touches Boston's most vital problem — her poor, her destitute, and her needy foreign populations. We touch at least ten nationalities, and some of them in a very large and comprehensive way. We relieve suffering, comfort the sorrowing, help the destitute, teach the children, rescue the straying, elevate the home and family life, purify the social life, brighten the child life, educate the youth, and teach and preach regeneration to sinners. It is Methodism with its former vigor, daring and power taking a fearless hold of hard problems. God blesses it with more abundant harvests than we can garner.

Friend, this is what you believe in, and have long wished to see. Then help it. Pastor, tell your people of it, and ask them for a collection. Epworth Leaguer, remember that the Epworth League House is in the very thick of this battle, and send us some help. Brother, you have been praying for God to bless His work; He blesses it abundantly in this field, and, perhaps, all we need is your help to enable us to utilize that blessing to its full. Sister, you have often thought with tender sympathy of your suffering sisters in other lands. They are *here* also; we are working for them. Will you not help us? Stranger, your heart is moved by generous impulses. You, too, often criticise the church for not doing God's work. Here is something that *you* would recommend, and *can help.*

Now will not every one turn to and make some contribution towards our much-needed *twenty five hundred dollars?* We could extend the appeal by the endorsements of our leading preachers and laymen if it were necessary. It is in their name that we address you.

Let all communications be sent to Rev. C. A. Littlefield, 36 Bromfield St., Boston, and prompt and proper acknowledgment will be made.

GEORGE E. ATWOOD, Pres.
JOHN O. ATWOOD, Treas.
C. A. LITTLEFIELD, Supt.

Boston, Mass.

MISSED EVERYWHERE

Rev. William Nast Brodbeck

MRS. A. M. OSGOOD.

This bright, strong soul, whom 'twas a joy to greet,
This scholar loved, who sat at Jesus' feet,
How can we help but mourn this spirit rare,
And say with tears, "We miss him everywhere?"

Those hours of counsel we shall not forget,
When with his brethren of the cloth he met;
Kindly toward younger men, to all a friend,
Ready to each good cause a hand to lend.

His church will miss him and his words of power,
Backed by a life that *lived* Christ hour by hour;
Youth, manhood, age, alike will mourn their loss,
And wanderers whom he guided to the Cross.

Words may not speak of home's now empty chair,
Since he, its centre, is no longer there;
But every circle, which has one in heaven,
Will pray that strength divine may here be given.

Missed everywhere — *except in heaven*, whose throng
Has one more voice to join its triumph song.
He's entered there, not as a stranger guest,
But as a son come home, an heir confessed.

Souls whom he saved have met him, friends have come,
Saints and apostles bade him welcome home,
And, best of all, the Saviour of his love
Has blessed his entrance to the church above.

Oh, may his mantle fall on us who stay!
Thank God, we walked with him a little way!
Heaven's radiant country has one charm the more,
Because this friend we loved has reached its shore.

Clinton, Mass.

Boston Preachers' Meeting

On Monday, Feb. 7, Wesleyan Hall was crowded to overflowing, many stood, and even the Committee Room was in demand, to accommodate the throng of people who came to hear Prof. Borden P. Bowne, of Boston University, read his paper on "Ethical Legislation by the Church." This was the paper presented before the Methodist Congress at Pittsburg last November. It was a brilliant address, keen with the sharpness of a Damascus blade, pointed with inimitable wit and occasional sarcasm, and greatly enjoyed by his hearers. It will not admit of any adequate representation in a few paragraphs.

The Professor spoke at first of two types of piety: 1. Piety by mechanism; 2. Pseudo-spirituality. Mechanical religion is always easier and more attractive to the multitude. Pseudo-spirituality insists on a code of conduct, a sign or shibboleth to mark off the sheep from the common goats. It must be remembered, he asserted, (1) that the great and essential mark of piety lies not in what is done or not done, but in the *way* of doing, and the *spirit;* (2) the essentially indeterminate nature of moral problems. What does spirituality imply? Many of the answers show "the deep opprobrium of human intellect and conscience." No moral or religious code is in existence which cannot be improved by deepening knowledge. We must leave principles to elastic and pliable public opinion and not harden them into laws. Prof. Bowne took the ground that our church was wrong on the question of specially discriminating against certain forms of amusements, and urged a return to Mr. Wesley's wiser rule — "no diversion that cannot be taken in the name of the Lord Jesus."

Resolutions relating to the death of Dr. Brodbeck were presented by Dr. Eaton, and adopted.

Miss Mary S. Danforth, of Japan, spoke interestingly of her work in that empire.

Next Monday, Feb. 14, the topic will be, "Reminiscences of Father Taylor, the Sailor Preacher," by Chaplain J. W. F. Barnes, his son-in-law.

THE MOTHER'S BOYS

HOW natural it is for the mother to speak of her sons as "boys," even though they are grown up and stalwart men in the world. "I wonder why the boys don't come," said a silver-haired mother, as she went to look out of the window to see if her sons were coming in sight to take the promised tea with her.

"Boys!" exclaimed a young girl, with a merry laugh. "Do you call those big men 'boys?' Why, auntie, they are over forty years old!"

The dear old mother turned and looked at the girl, and said in gentlest tone, "They will always be boys in the mother's heart, no matter how large and old they are. You cannot understand that now, but perhaps, my dear, some time you may."

Long after that silver-haired mother and her "boys" had all "passed on and up the heights," the young girl, a silver-haired mother herself, remembered and understood. The *Tribune* tells this sweet story of one mother's three "boys": —

A dear old lady, whose home is in Brooklyn, has been an invalid for many years. She is confined nearly always to her wheeled chair, and her usual station is in a deep bay-window that looks out on a quiet street shaded by maple trees. The pleasure of her life is the green tossing foliage, and its chief annoyance the sling-shots of the small boys hunting sparrows. On the window-ledge in front of her lie three heaps of postal cards, and when she is not watching the trees and the sparrows, she is fingering her mail.

The three heaps are always of equal height. There are just as many cards in one pile as

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or rest. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. New Turkish, Russian and Natural Sulphur Water baths. Dry tonic air, SARATOGA Spring waters, good wheeling, bicycle paths. Open all the year. Send for illustrated circular.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

8% Do you want your money to earn it safely? If so write for highest bank testimonials. Rob't E. Strahorn & Co., Equitable Building, Boston.

WELCH'S GRAPE JUICE

A sustaining liquid diet. A nutrient Tonic. A food, not a stimulant. Delicious, appetizing. Dr. Allen, Worcester Mass., says it takes place of hypophosphites and does better service.

Ask your doctor. He'll say see that the label says WELCH'S. All churches use it.

Case of Pints, 2 dozen, all charges paid, $6.85.
Single Pint, express paid, 44 cents in stamps

WELCH GRAPE JUICE CO., Watkins, N. Y.

in another. And the likeness between the heaps doesn't stop there. What one postal card says all the others say. The only differences are in the date lines and the signatures. All the cards in one pile are signed "Ned," in the next "Guy," and in the third "Richard." Every morning the postman's whistle brings three cards, one for each pile. Sometimes the heaps are twelve cards high. Then all the cards disappear, and next day there is just one in each row. Steadily the piles count up to twelve again, only to lose their labor at that number. For years these postal cards have been coming in just that way, and the five words they carry have never varied.

Each postal card says: "I am well and doing well." Never anything less, and never anything more. The white-haired lady in the arm-chair has three sons who are "in leather." They travel for their firms. Each trip lasts a fortnight. Every other Sunday they are together at home. Every day they are away from home they send their mother the message she looks for. The date-line tells her where each boy is, the five words that nothing has gone wrong with him. One boy sent his postal cards from a hospital after a railway accident. The wording was unaltered. Nobody at home knew he was hurt until he was able to travel. There are conveniences in a stereotyped message. The "boys" are near middle age. They are unmarried, and are giving their lives to the invalid in the arm-chair. — *Evangelist.*

Think About Your Health

This is the Time to Give Attention to Your Physical Condition.

The warmer weather which will come with the approaching spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarsaparilla and thus "prepare for spring." This medicine makes rich, red blood and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

— The noted Dr. Mary Walker has regained her clerkship in the Pension office from which she was deposed under the *régime* of Commissioner Dudley.

CHURCH REGISTER

HERALD CALENDAR

Worcester Pr. Mtg. at A. M. E. Zion Church, Exchange St., near depot, Feb. 14
Norwich District Min. Asso at Putnam, Feb. 14, 15
Prov. Dist. Min. Asso. at Thomson Church, Pawtucket, Feb. 14, 15
Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16
Rockland Dist. Min. Asso. and League Convention at Waldoboro, Feb. 14-16
New Bedford Dis. Min. Asso. at Central Ch., Taunton, Feb. 21, 22
Bangor Dist. Min. Asso. (Southern Div.) at Dexter, Feb. 21, 22
Portland Dist. Min. Asso. at School St. M. E. Church, Gorham, Feb. 21-23
Bucksport Dist. Min. Asso. (Eastern Div.) at Eastport, Feb. 28; March 1, 2

W. F. M. S. — The Cambridge District will hold its annual meeting on Thursday, Feb. 17, in the Harvard St. Church (opposite Essex St.), Cambridgeport. Sessions at 10.30 and 2. In the morning, election of officers and reports from auxiliaries. In the afternoon, addresses by Rev. Dillon Bronson and Miss Mary Danforth. A cordial invitation is extended to the ladies of this and other districts to be present. Basket lunch.

MARY WARREN AYARS, President.

W. F. M. S. — Framingham District W. F. M. S. will hold a convention in South Framingham, Friday, Feb. 11. In the morning there will be reports from auxiliaries, a paper on "Medical Missions," and "Thought Exchange." Miss Ruth Sites will give an address in the afternoon. Sessions at 10 and 2. Basket lunch at noon. It is hoped that a large number of ladies on the district will attend this meeting.

A. A. KNIGHTS, Sec.

DEATHS

BUCKMINSTER — Died, in Maplewood, Jan. 31, at the home of his parents, Morey W. Buckminster, aged 17 years, grandson of W. J. and Eliza E. Buckminster. In the full strength of his young manhood he was taken. Not for him, but for ourselves, we mourn. J. F. S.

MARRIAGES

MARBLE — HOYT — In Athens, Me., Jan. 30, by Rev. M. S. Preble, Willard S. Marble, of Harmony, Me., and Marilla E. Hoyt, of Madison, Maine.

DAVIS — DAVIS — In Stowe, Vt., Jan. 13, by Rev. M. H. Ryan, Frederick Davis and Gertrude Davis, both of Stowe.

PAUL — STAPLES — In South Eliot, Me., Jan. 12, at the residence of the bride's mother, by Rev. E. W. Kennison, George P. Paul and Grace M. Staples, both of Eliot.

ROBERTS — KIMBALL — In Quincy, Jan. 25, by Rev. E. W. Virgin, of Dedham, Arthur C. Roberts and Emma F. Kimball, both of Quincy.

METHODIST SUNDAY-SCHOOL WORKERS' UNION. — The ninth regular meeting of the Methodist Sunday-school Workers' Union will be held in the Bromfield St. Church, Boston, on Monday evening, Feb. 14, at 5.15 o'clock. The guests of the evening are, Mr. Frank A. Hill, of Cambridge, secretary of State Board of Education; Rev. Wm. T. Worth, of Lynn; Rev. J. H. Pillsbury, of Stoneham; and Bishop W. F. Mallalieu. Music will be rendered by Miss Mary Louise Gerrish, soprano, of Roxbury, with Miss Isabel Fay Gerrish, accompanist. Social hour from 5.15 to 6.15 o'clock; supper at 6.15.

Tickets for the February meeting of the Union are now on sale at the Book Rooms, 38 Bromfield St., Boston.

Money Letters from Jan. 17 to Feb. 1.

Feb. 8. Letter received containing $5.25, with no name attached.

A W C Anderson, E V Allen, J H Allen, C B Allen, J E Allen. C B Besse, S L Bryant, M A Brewer, C W S Becker, C Byrne, The Burrows Bros Co, Jenny M Burr, Mrs A F Boyden, G W Brown, J I Bartholomew (2), A W Baird, M W Brown, Mrs W W Bassett, J D Bronson, Mrs M L Baker, C J Brown E C Bridgham, D M Barton, F L Brooks. Mrs Jos Cummings, Mrs J Chamberlain, N F Cheever, C A Cole, G W Cady, Robert Clark, Carrie Campbell, C S Cummings, C H Campbell, Mrs L D Church, E W Cornet, J A Chapin, J W Charlton, R Cederberg, E E Cummings, Curts & Jennings, O H Call, J W C Coxe, S Cushing, T Y Crowell & Co, W B Clarke & Co. H T Dennis, D B Dow, W B Dukeshire, J M Durrell, E P Dutton & Co, Thos Dixon, G B Dolbeare, W R Davenport, John Dennett, H W Davis, Mrs J W Doucette C H Ewer, T J Everett, F A Everett, Edw Edson, Mrs S A Edgington, A L T Ewert, A W Emery, Mrs H E Emerson. D R Ford, H R Funk, A D Fessenden, C H Faunce, E R French, W S Foster, Miss L M Foss, F J Follansbee, J Field, F D Fuller. L D Goldsberry, Gilchrist & Co, Mrs R L Griffin, Mrs E F Greenleaf, W C Gorden, P Germond, J D Gregory. Mrs M Z Hook, Mrs J Higgins, Mrs A W Hatch, E P Herrick, Sarah C Hayward, R F Holway, C S Harrower, H G Herrick, F J Hale, S Harding, Mrs M O Howard, W J Heath, Mrs H S Hubbell, M S Hard, S J Haskell, W I Haven, C M Howard W M Ingraham, Mrs S B Ives. D P Jordon, J E Johnson, H Q Judd. F H Knight, E D Kelso, J King, A W Kellogg, Mrs C Keighly, Mrs E Kenworthy. Lord & Thomas, W A Longnecker, Mrs J M Latimer, I L Lowe, I J Lansing, F W S Langmaid R R Latimer. C W Morse, C McElroy, M P Mills, Geo Mitchell, Mrs S E Moore, G W Mansfield, Mrs. A J McLean, J P Mitchell, W S McIntire, R S Moore, W H Moore, C McDougall, O M Martin, J C Moss, C B Mitchell. New Haven Y M C A, J H Newland. J K Pixley, C C Porter, Mrs B F Peabody, Mrs K S Parker, Postum Cereal Co, W J Paxson, C H Payne, G A Phinney, J W Presby, N W Philbrook, Mrs M E Partridge, J A Parker, H C Pardoe, T T Pitman, Geo C Peck, W A Poore, G O Putnam, A G Perkins, Eva F Pike. J O Rutter, Ernest Rowe, M Reynolds, J A Ripley, Mrs H S Roberts, J B Richardson, W D Richardson, G H Remington, D C Raymond, G W Reynolds. Mrs R Shaw, W H Spear, G W Simonson, J & Still, E F Studley, O L Stone, Mrs M G Shurtleff, M L Smyser, Lucy H Smith, H P Sullivan, E D Slade, Mrs E Stanton, C A Southard, S C Shaw, J D Sparks, T W Sprowls, J F Sechrist, Shattuck News Co, A P Sweetser, I S Smyth, G W Simonson, Jos Simpson. H Tuckley, R P Taft, A T Twombly, Thos Tyrie, G H Taylor, W J Towle, Mrs A W True, Mrs M S Tasker, E R Taylor, E H Thrasher, E H Tunnicliffe, H N Turner. John Virgil, I Van Horn, G Van Alstyne, Hugh Veale, I D Van Valkenburgh. W A Wright, A H Wyatt, F J Wagner, G H Wright, J E Williams, J E White, Mrs C A Withington, C Weymouth, Geo B Wight, Mrs E H Wright, John Wentworth, C H Walters. S O Young, Mrs I C Young, Mrs A E Young.

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"I had been under a doctor's care all the time but got no better. I was utterly prostrated, and good for nothing. By the advice of a friend who was cured by Dr. Greene's Nervura blood and nerve remedy, I began using this wonderful medicine. After taking it a short time I was completely cured of all my troubles. My nerve strength returned, my female weakness entirely left me, my nervousness disappeared. I slept well and was in perfect health. For this blessing I have to thank Dr. Greene's Nervura blood and nerve remedy. It is a wonderful medicine."

Such testimonials as these are always the means of curing thousands of suffering women who are wise enough to accept the advice of those who have been cured. Countless numbers of people all over the land have regained their health by this wonderful remedy, and are crying out to their fellow creatures to take Dr. Greene's Nervura blood and nerve remedy, and be made well and strong. It is not a patent medicine, but the prescription of the most successful physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter.

— Rev. B. F. Rowland, of Barton Landing, Vt., received the degree of D. D., on examination, from the National University at Chicago, and not from the University of Chicago, as has been incorrectly reported in some papers.

OBITUARIES

Hall.—Nelson J. Hall was born in Whiting, Me., July 11, 1839, and died in the same place, Sept. 17, 1897.

Mr. Hall was born and always lived in that beautiful settlement known as Conn Mills, a part of Whiting. For many years he has been engaged in the lumber business with his brother. As a business man he was strictly honest and upright. He was deeply interested in the East Machias camp-ground, and for some time was treasurer of the Association. He was one of those who grew up in the nurture and admonition of the Lord.

Sept. 23, 1856, he was received on probation in Whiting M. E. Church, was baptized Oct. 12, by Rev. Alfred Adams, and by him received in full March 25, 1860. He was a member of the official board, an earnest and consecrated Christian.

The funeral services took place amid the glories of a grand autumnal Sabbath, and were conducted by his pastor. As his brethren of the Masonic fraternity encircled the grave and conducted their beautiful burial service, there were heaving hearts, quivering lips, and flowing tears.

He leaves a wife, five children, an aged mother, and two brothers and one sister to mourn their loss. Church, community and relatives mourn, but he has gone to be with Christ, which is far better. A. B. CARTER.

Hamlin.—Born March 14, 1814, Mrs. Sarah (Bradford) Hamlin was nearing her 80th birthday, when, in the night of Dec. 27, 1897, in her home in Acushnet, Mass., she ceased the life that has an earthly environment to continue that life in the presence of God.

Many friends had fallen by the way—among them her husband, Samuel Hamlin, who died ten years ago. These had fallen like ripe fruit in the autumn, but she still clung on until in the very last days of the old year, with only a few moments of suffering, she went to her reward. To her was given the privilege of wishing her friends here a joyous Christmas and friends yonder a happy New Year.

Her thought, her counsel, her work and her prayers were for the church of Christ. For years infirmity had rendered it difficult for her to attend upon the means of grace in public, yet she often said, in contributing to the support of the Gospel, that she wanted the doors of her home church always to swing open for others, although she herself could but seldom pass through them.

In practical helpfulness her life was abundant, and many will miss her aid. The last week of her life she helped provide clothing for a family who had lost their home by fire; and even on the last afternoon among us cut out and prepared work for the Ladies' Aid Society. Living as she did for fifty years the nearest neighbor to the parsonage, many a minister's family will remember with gratefulness her kindly, helpful life.

At the quiet funeral in the church Rev. Edward Williams, a former pastor and dear friend of the family, assisted the pastor. Many friends gathered to pay this last earthly tribute. Perhaps fifteen octogenarians, as well as many others who had passed the allotted time of man, were present. They with all friends remember that as she lived so she died, a fit presentation of the true Christian life. H. H. CRITCHLOW.

Ellis.—Caleb L. Ellis was born in Plympton, Mass., May 26, 1813, and died in New Bedford, Mass., Dec. 27, 1897.

The life of Caleb L Ellis well deserves the notices that have appeared in the secular and religious papers, and should have its brief record in this column. From his birth in a humble home in Plympton, through early orphanhood, hardship and severe toil, with several hairbreadth escapes from death and with exposure to moral dangers during his apprenticeship at Tremont, he was providentially led until, having been converted in a series of Methodist meetings in Tremont, he came with his young wife to New Bedford in 1833, to begin there a long and honorable career. Learning with his uncle such further details of his cooper's trade as connected it with the then great whaling industry, he became proprietor of cooperages, owner in whaleships and a man of influence. At the recent semi-centennial of the city he was honored as the only survivor of its first common council. He was three terms a member of the council and as many of the board of aldermen, the fire wards, and the State legislature, and was twice overseer of the poor. These honors were an unsolicited tribute to integrity and moral worth.

His religious work, however, was what he most delighted to recall. About 1845 he felt moved to evangelistic labors in his old Plympton home. Leaving his business, he made several trips in dead of winter, and by house-to-house visiting and fervent prayers and exhortations so aroused the community that a revival resulted with more than a hundred conversions. In 1858, amid general financial disaster and shadows of approaching civil war, he was one of the courageous band of the Elm St. Methodist Episcopal Church who, with personal risk and subsequent years of anxious responsibility, gave being to the enterprise of which the splendid edifice on County St., free of debt, will long be a conspicuous monument. Of the Martha's Vineyard Camp-meeting Association he was a director from the beginning and an earnest worker in its meetings.

His satisfaction was not merely in the church's temporal business. His life was in spiritual things and his half-century as class-leader has left its impress on many souls. Almost to the last he took his share in this loved work. For ten years almost blind and partially deaf, tremulous and weak, he nevertheless felt responsibility, did duty cheerfully, and with the benediction of his prayers and testimonies was the St. John of his church. Bereaved of nearly all his large family, his beloved wife, and most of the enjoyments of this world, he seemed to grow more confident and joyous as his hopes and treasures accumulated in heaven. His earnest words, delighted ramblings through Scripture texts as through flowery fields, his benignant face and tender smile all fittingly culminated in the triumphant pæan of his favorite hymn which just before death he roused himself to sing: "Blessed assurance, Jesus is mine." J. F. COOPER.

Ramsdell.—George H. Ramsdell died in Augusta, Me., Sept. 29, 1897, at the age of 63 years.

Mr. Ramsdell had been a member of the Methodist Episcopal Church from his youth, and a class-leader for years, holding that office at the time of his death. He was a thorough Methodist, constant at all the social services of the church, and always took active part in the meetings. He was generous in his contributions for the support of the church, paying often beyond what seemed to be his ability. He held several offices of public trust and had the utmost confidence of the communities which he served. He had the respect and good will of all the members of his church, who deeply mourned his death. He is sadly missed in the Augusta church.

He is survived by his wife and two daughters, all members of our church.

C. S. CUMMINGS.

Marr.—Baxter Marr, a member of the Gardiner (Me.) M. E. Church and for several years a trustee, passed to his reward, Dec. 14, 1897, aged 71 years and 10 months. He was born in Georgetown, Me.

Mr. Marr had lived in Massachusetts, and many years in Lewiston and Gardiner, Me. During the pastorate of Rev. H. W. Bolton at Lewiston he united with the Park St. Church, where he continued a faithful member until his residence in Gardiner. Many ministers will remember him as a generous contributor to the church. He spent a few winters in Florida, where he with a few others was instrumental in building up a Methodist church. In all business life he was most successful, and by his patient toil and integrity accumulated a good property.

His sickness was protracted, but he was cheered and sustained by faith in God. He leaves a wife, a grandson, and a host of friends to mourn their loss.

The funeral services, held at his Gardiner home, were conducted by the writer. The trustees of Gardiner church attended the funeral and accompanied the remains to Oak Grove Cemetery. A. A. LEWIS.

Straw.—William L. Straw was born in Guilford, Me., and died in East Corinth, Me., Dec. 29, 1897, aged 23 years.

Hereby is recorded the death of a young man of noble character and much promise to society. He was reared in a Christian home and early appreciated such an influence. I met him soon after coming here last spring, and finding him in feeble health I offered Christ to him as his best friend and helper. The soil of the heart was prepared for the good seed and he soon experienced regenerating grace. He grew more and more feeble as the months went on, but "the inward man was renewed day by day." Having a joyful hope in Jesus, he desired baptism in His name, and received the same in his home, Nov. 27.

Amid weary weeks of suffering he was fully resigned to God's will, not asking to choose for himself in regard to his future years. "What God does is right," was a sentiment which afforded him great rest and comfort. He bore cheerful and ready testimony of religious value to many visitors in his sick-room and finally passed away from earth in the fullest assurance of our holy faith.

On the night of his release from earth I was by his side. He could talk but little, and requested prayer. He spoke thus: "I hope to go home tonight if my dear Saviour thinks best." Such was the Master's will, and at 2 A. M. his spirit passed peacefully and

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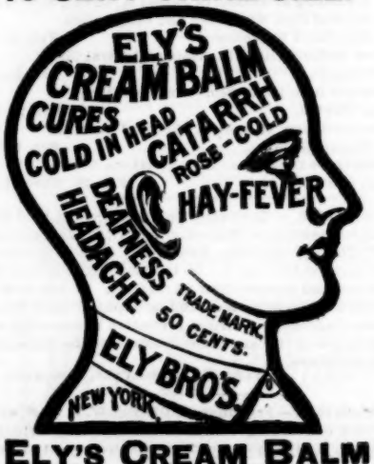

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triumphantly into the heavens, to be forever with the Lord.

He leaves to mourn their loss a wife, father, brothers, sisters, and many friends.

W. L. BROWN.

Demerritt. — Died, in Northfield, Vt., Nov. 8, 1897, Sarah J. (Hill) Demerritt, wife of Richard Wesley Demerritt, aged 65 years, 7 months.

The deceased was for a long time a sufferer from a lingering phthisis, but during all her years of failing health she was constantly upheld by the hope reaching within the vail.

In her early life she was associated with other bodies of Christians, being converted at fourteen years of age at West Randolph among the Christian denomination of that place; later she and her husband were members of the Free Baptist Church, but for nearly a quarter of century both were earnest and faithful members of the Methodist Episcopal Church. Her religious life was steady, cheerful and strong. For her it meant abiding rest and constant help from above; to her friends, family and church associates it meant a sweet, loving, helpful life, ever showing forth the Master's spirit. She had for a time some trembling lest the final struggle should be more than she could bear, but long before the parting of soul and body came she had complete victory, and the end was light and peace and rest, without pain or agony.

March 27, 1861, she was married to Richard W. Demerritt, with whom she passed almost thirty-seven years of most delightful wedded life. As wife and mother she was thoughtful, loving, laborious and godly. Her household rise up to bless her memory. Of her five children only two survive — Bertrand R., of Waterbury, and Mrs. Delia F. Orcutt, of Northfield. Her birthplace was Sharon, Vt.; her eternal home is without doubt among the redeemed.

Severance. — Horace M. Severance was born in Woodstock, Vt., Jan. 29, 1822, and died in Cambridge, Mass., Dec. 29, 1897.

After a few years' sojourn in Windsor, Vt., and a briefer stay in Brattleboro, he came to Boston in 1844. He moved to Cambridge in 1851 and went to work in the Riverside Press, where at the time of his death he was one of the oldest in point of years and service.

Mr. Severance became identified with the Methodism of Cambridge at the time of his conversion, in 1857, in Harvard St. Church, and though his later years have been spent in Grace Church, about forty years of his life have been actively devoted to the Methodism of this city.

He was a very gentle and genial man. His face and forehead had the illumination of strong intelligence and Christian consciousness. He came in and went out of the house of God with angelic regularity and dignity. Often I saw him in his home with a good book in his hand. Mr. Severance and his wife have together read ZION'S HERALD for fifty years. His connection with the Riverside Press stimulated an interest in good reading. He was also as spiritual as he was intellectual. Though for forty years he has been a faithful servant of Jesus Christ, during the last two years in his religious life he has been conspicuously growing. His testimonies in prayer-meeting have been marked for their religious insight and impressive fervor; and during these last months especially he has seemed "like autumn fruit that mellowed long," which only a little stroke would sever from its hold on life and allow to drop into the lap of God.

Besides his natural talent and devotion to God, his life has been the stronger for his association with some historic Methodists who have wrought heroically in former years for the Methodist Episcopal Church in Cambridge. As a trustee of our church his counsels were always full of wisdom.

Surviving him are his aged widow, greatly revered by all who know her, several sons and a daughter. One of the children is an esteemed trustee and counselor of Grace Church. It is difficult to fill with men of equal sterling qualities the vacancies caused by such translations. We greatly miss him.

GEORGE ALCOTT PHINNEY.

News Which is Good News to Women.

It is a fact that women who suffer from female complaints and are consequently weak, tired, nervous, dragged-out and full of pains and aches, do not have the same opportunity to be cured as do the residents of the great cities where the most successful specialists in female diseases reside. Dr. Greene, of 34 Temple Place, Boston, Mass., who has the largest practice in the world and who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. Write at once and we promise Dr. Greene will cure you.

Peters. — Agnes M. Peters was born in Portland, Me., Feb. 7, 1896, and died at South Penobscot, Me., Jan. 20, 1898.

In the great fire of 1866, in Portland, her parents were burned out, losing nearly all their household effects. Mrs. Peters, being in poor health, took her child and came to the home of her sister, Mrs. N. F. Norton, at South Penobscot, where on the following October she passed out of this life to join loved ones who had gone on before.

Agnes, a babe of only nine months, was cared for by Mr. and Mrs. Norton as tenderly as if she had been their own till, at the age of three and a half years, she was taken to Portland by her father for her education. She remained in that city till she was about fourteen years of age, when she returned to her aunt's, where she made her home until her death. Under the labors of Rev. J. T. Moore she was converted, and later on joined the Methodist Episcopal Church, and remained a consistent member of the same to the end.

Ambitious to a fault, and possessing the highest ideals, she naturally found much disappointment in her brief life. Her passion for flowers, her love of nature and of children, brought happiness always. She loved to do for others and no sacrifice was too great if she could relieve suffering or aid the helpless and poor. Early in life her friends saw indications of the same disease — consumption — that caused her mother's death, and although they advised her, doing all that loving hearts could suggest to spare her from heavy work and care, she always insisted that she was strong and perfectly well, even on the day of her death saying, "Auntie, I know I should feel better if you would only let me work more." Her will power kept her hopeful in her plans to do for others when the strange tired feeling that she sometimes spoke of should pass away. Thus she came to the end unconscious of the anxiety that had filled the hearts of her friends for many weary weeks. The call at last came suddenly but it found her ready.

W.

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NEWS OF THE WEEK

Tuesday, February 1

— A Russian auxiliary cruiser starts to Vladivostok with 1,600 troops on board — the first installment of 10,000.

— Great heat in the Antipodes; 124 degrees in the shade in Australia.

— The Senate passes the Army and the Legislative appropriation bills; the House defeats the Teller silver bill by a vote of 182 to 132.

— No strike at Lawrence because of the reduction of pay in the mills.

— Intensely cold weather in northern New England; 43 degrees below zero in Maine; the worst blizzard in ten years in Eastern Massachusetts.

— A great combination of paper mills incorporated in New York, with a capital of $45,000,000.

— A report that Port Arthur is to be thrown open to the trade of the world, and that, in consequence, England withdraws her demand that Talien-wan be made a treaty port.

Wednesday, February 2

— Six lives lost by the burning of the Alvord House, Gloversville, N. Y.

— The Spanish cruiser "Vizcaya" sails from Spain to visit American ports.

— Nineteen lives lost by the wreck of the steamer "Channel Queen" on the rocks near Guernsey.

— Sheriff Martin and 68 deputies on trial for murder in Pennsylvania for shooting the striking miners at Lattimer last September.

— President Dole and wife formally entertained at a dinner at the White House.

Thursday, February 3

— The property loss in this city by the blizzard estimated at $2,000,000; thirty schooners lost in Massachusetts Bay and twenty-eight lives.

— Gov. Pingree of Michigan trying to compel the Michigan Central to carry passengers at two cents per mile.

— The importation of American apples into Germany prohibited by decree.

— The cashier of the Chemical Bank, New York city, loans $393,000 of its funds on poor security and without authority; he resigns.

— The Wire trust advances the price of wire over $1 a ton.

— The cruiser "Montgomery" ordered to visit the Cuban ports of Matanzas and Santiago.

— A delegation of business men call on President McKinley to urge the creation of a department of Commerce and Industries.

Friday, February 4

— Prince George of Greece backed by Russia, England and France for appointment as Governor of Crete; the Sultan, Germany and Austria opposed to it.

— The Cuban war has cost Spain thus far $230,000,000.

— Forty persons hurt by a railway collision at Winter Hill, Somerville.

— Exploding celluloid films in a cinematograph causes the burning of the $200,000 Y. M. C. A. building in Scranton, Pa.

— The big Cracker trust goes into operation, with an aggregated capital of $55,000,000.

— The will of the late Mrs. Josephine M. Ayer bequeaths $100,000 to the Ayer Home for Women and Children in Lowell, and $50,000 to the Pennsylvania Hospital in Philadelphia.

— In Bombay 927 deaths from the plague last week.

Saturday, February 5

— The exclusion of American fruit from Germany attributed to fear of the San Jose scale or vermin.

— Terrible distress in Russia owing to the failure of the harvest in the interior provinces.

— An Englishman appointed Deputy Inspector General of Chinese customs.

— Clara Barton goes to Havana with trained nurses.

— Death, in Indian Territory, of the famous old Cherokee chief, Bushyhead, at the age of 75.

— An epidemic of small-pox in five Southern States.

Monday, February 7

— New gold finds in the Klondike.

— The House passes the Fortifications appropriation bill.

— Six firemen, including District Chief Egan, killed in this city on Saturday by the collapse of a burning building.

— American locomotives ordered for the equipment of the Soudan Railway, by Gen. Kitchener.

— Gov. Pingree succeeds in enforcing the mileage law of two cents per mile in Michigan.

— President Dole and party start on their return to Hawaii.

— Fights continue between the Turkish troops and the peasants in Thessaly.

— The Government relief expedition sails from Portland, Ore., for Dyea.

Rev. Dr. William J. Paxson, for many years an honored minister in our church, and widely known in the territory of the Philadelphia Conference, died in Philadelphia, Feb. 4. He was born Dec. 15, 1826, in Philadelphia.

A Chinese laundry boy in Boston, brought into the Sunday-school of the Mt. Vernon Church, after twelve years, graduates with honor from Harvard, and goes to Foochow as a teacher of science in one of the schools of the A. B. C. F. M.

EASTER ENVELOPES FREE.

It is the desire to make Easter Sabbath this year a great day in the Sunday-schools of our Methodism. It occurs on April 10. This is Children's Missionary Day. Last year we sent out more than 200,000 collection envelopes to be used by the Sunday-school scholars. This year we will make the same offer, sending these envelopes free to pastors and superintendents who will order them. Send us at once a request for as many as you may need, and they will be forwarded postpaid. Do not delay a single day.

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CONTINUANCE OF SERVICE.

The Pullman Tourist Sleeping Car leaving Boston every Wednesday morning, via Fitchburg R. R., which heretofore has been advertised by Judson & Co. in connection with a specified route beyond Chicago, will hereafter be run under the auspices of the Erie & Boston line impartially in the interest of all friendly western connections from Chicago and Cincinnati.

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EUROPE A select party accompanied by Prof. Geo. K. Morris of Boston University, is being formed to visit *Italy, Switzerland, Germany, Holland,* and *England* next summer, sailing direct to Naples by PRINCE LINE of new steamships. Conducted by H. W. Dunning, Ph. D., Yale Univ., New Haven, Ct., and F. B. Crawford, 73 Mt. Vernon St. Boston, Mass.
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